

Journal of Religious Instruction

*Issued
with
Ecclesiastical Approval*

THE JOURNAL OF RELIGIOUS INSTRUCTION is published monthly from September to June by De Paul University, Chicago. The subscription price is \$3.00 a year; the price of single copies is 50 cents. Orders for service of less than a half-year will be charged at the single copy rate. Postage is prepaid by the publishers on all orders from the United States. Postage is charged extra for Canada and all Foreign countries.

Entered as second-class matter September 21, 1931, at the post office at Chicago, Illinois, under the Act of March 3, 1879.

Volume IX.

JUNE, 1939

Number 10.

\$3.00 a year PUBLISHED MONTHLY EXCEPT JULY AND AUGUST 50 cents a copy
Address all communications regarding editorial matters to the Editor, Journal of Religious Instruction, 64 E. Lake Street, Chicago, Illinois. Address all subscription communications to the business manager, 517 So. Jefferson Street, Chicago, Illinois. Address advertising communications to J. H. Meier, Advertising Manager, 64 W. Randolph Street, Chicago.

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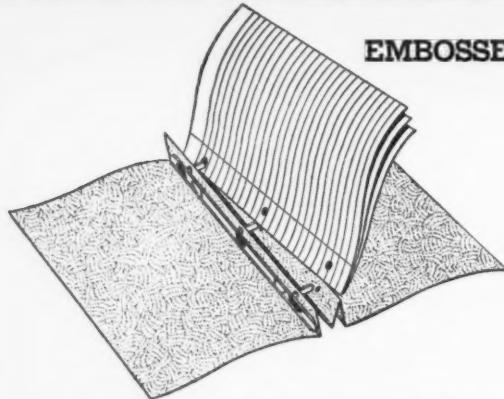
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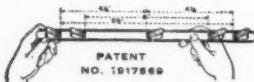
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Editorial Notes and Comments

"THE GUIDANCE OF YOUTH"

We just received a copy of *Some Notes on the Guidance of youth*.¹ The author's foreword says that the material in the volume represents "an amplification of a course given during the summer of 1937 at the Sodality's Summer School of Catholic Action." This is a book that should be in the hands of all those who deal with youth—priests, brothers, and sisters. We would like to see its content a matter of obligatory consideration on the part of all teachers in Catholic high schools and colleges, irrespective of the subjects they teach. We would like to see the same type of consideration given to the content of this book by all those priests who are dealing with youth in our parishes. Father Lord knows youth, their problems, generosity and possibilities. He knows, too, why those guiding youth have failed. Catholic education would have fewer failures among its graduates if those participating in its work had the understanding of youth that is manifest in every page of this book. The author shows a keen knowledge not only of youth but of many of those adult advisers who unintentionally inhibit the growth of youth as they progress or pass through the hands of Catholic education.

AT THE GRADUATION SEASON

The following brief quotation, taken from a recently published volume,² deserves the consideration of high school teachers of Religion in particular: "Every high school ought to see to it that each of its pupils knows where and how to go on learning most profitably after he leaves the high

¹Daniel A. Lord, S.J., *Some Notes on the Guidance of Youth*. St. Louis, Missouri: The Queen's Work, 1938. Pp. 174. Price \$1.50.

²Francis T. Spaulding (Harvard University), *High School and Life*, pp. 266-67. New York: McGraw-Hill Book Company, 1939.

school." It would be constructively helpful to know to what extent the 1939 graduates of our secondary schools plan to continue their study of Religion. Moreover, if they are so inclined, to what extent are they prepared to continue this study if formal guidance is not at hand? It is deplorable but true that Catholic colleges do not find the graduates of Catholic high schools eager to continue their study of Religion.

THE APPLICATION OF KNOWLEDGE

The teaching of Religion is failing in one of its most important objectives if it does not guide children and youth to interpret life situations in terms of the teaching of Christian Doctrine. This is a statement that has been repeated many times in these pages. Very early in life, through motion picture, radio and the printed page, the Catholic child is exposed to a host of situations that violate the moral teachings of Religion. Just recently a teacher of literature in a public high school challenged us with this accusation: "Over fifty per cent of the boys and girls in my freshman English class are graduates of the local parish school. Not one from this number thought it wrong for the girl in the poem we were reading to take her own life!" Although this is but a single example, it is thought provoking. How are our Catholic children and youth, our young men and young women, reacting to the countless situations in modern living that contradict Christian teachings? This is a problem for teachers of Religion, one that they must understand and study for their specific classes. Certainly, it is not a problem impossible of solution. The work of the school will not be efficacious if knowledge does not run over into intellectual and emotional applications in terms of every day living. Dare we hope for these applications to their own thoughts, words and deeds, when children and youth seem unable to make them in situations they are constantly observing?

THE SIZE OF RELIGION CLASSES AT THE COLLEGE LEVEL

Books dealing with school organization have considerable to say relative to pupil or student load. However, research investigations, up to the present, have little to offer relative to learning and size of class. Without doubt, that class is best in size in which all students profit most from the instruction given. It is to be regretted that required classes in Religion at the college level are frequently large. Seldom are instructors well informed on the exact progress of individual students. "The Freshman Religion Placement Test" has been making its contribution in the classification of beginners. It is important to remember, however, that reclassification is also necessary. Students do not progress at the same rate of speed. Large institutions particularly should be aware of this condition. Smaller schools must be on the alert to discover maladjusted students and provide for their needs. The fact that few of our colleges accept credit in Religion toward the minimum units required for degrees should further an investigation of a plan whereby the size of Religion classes will be the result of a rational procedure. Mastery of units of learning may then become the measure of progress. This, of course, suggests an ideal situation, one that will require an administration and faculty sensitive at all times to the needs of students. It is an ideal, however, worthy of consideration. Where, indeed, should an ideal be more sought after than in the realization of the objectives of religious instruction?

LEARNING ACTIVITY

It is interesting to observe the reaction of teachers to the word *activity* in the learning process. Many look upon activity as something demanding manual work. To them it must include painting or drawing, pasting, cutting or

sewing, or some other form of so-called constructive activity. These same teachers fail to realize that there are many types of learning activities, that good teachers have always provided their pupils with appropriate learning experiences, and that any type of experience in which the learner is active is a learning activity. Moreover, many teachers have never discovered the value of problem solving as an important type of learning activity in the teaching of Religion. From the fourth grade on, pupils should be guided in the formulation and recording of problems. They need assistance in evaluating problems, and they should be held responsible for solving the same. Provision for this type of activity will assist pupils in the application of knowledge to life situations.

THE THEOLOGY OF THE MASS FOR TEACHERS OF PUBLIC SCHOOL CHILDREN IN THE ELEMENTARY GRADES

Cut-outs and poster books are all very fine, but we have to be careful lest our children look upon the Mass purely as ritual, as just another ceremony, and forget that it is the mystical but real renewal of our Saviour's coming to us and giving Himself for us out of utterly unselfish love for us. An unskilful teacher can be tricked into thinking he is doing splendid work because the children are interested. Their interest may mean no more from the spiritual standpoint than would be their absorbed interest in cutting out paper dolls. Relatively speaking, it matters very little whether the children know the difference between a thurible and a thurifer, between a pall and a pallium, or between a chasuble and a cope. It is very easy to fritter away hour after hour of class in teaching these minutiae, and in the end forget to teach what the Mass really is and what it means. Pedagogically this is tithing mint and cumin and forgetting the weightier things of the law. It's easy to fall into this trap, because teaching the minutiae of the Mass is easy, while teaching the Mass in its inner reality is hard, a veritable challenge. And it is one of our vocational hazards as teachers of religion to teach well and thoroughly the things easy to teach and to scamp the things hard to teach.

By Rev. John M. Cooper, Ph.D., "The Theology of the Mass for Teachers of Public School Children in the Elementary Grades," *Proceedings of The National Catechetical Congress of the Confraternity of Christian Doctrine, 1938*, pp. 85-86.

ADOLESCENCE AMONG THE SAINTS

MARIE LOVE WOLF, Student
Trinity College
Washington, D. C.

EDITOR'S NOTE: The author of this article is a student of Father Kirsch's. Her presentation we believe is most interesting, not only from the standpoint of the saints selected for the study but as a minor contribution to our knowledge of adolescence.

Nowhere are the characteristic qualities and defects of adolescence seen to better advantage than in the saints. In spite of what we hear all around us and in spite of what we have been taught to believe, the saints, for the most part, were normal adolescents. I say, in spite of what we are taught to believe, because I think that too many teachers stress the super-ordinary, abnormal characteristics rather than the normal, more human characteristics. Teachers do this, I suppose, in order to meet what is a typically adolescent need for an ideal. Teachers seem to think that adolescents will not be inspired to imitate a model unless they find the latter on a higher plane than ordinary creatures and without any shortcoming whatsoever.

Of the saints that I examined for material on adolescence, there was only one that appeared to me not to have even one defect of an adolescent and that was St. Stanislaus Kostka. And I tend to dislike him because of this. The only time, it seems to me, that he showed that he had any humanity in him was when he ran away from Vienna, and he did even this for saintly reasons, and upon the advice of his confessor. However, all the others, Thérèse of Lisieux, John Berchmans, John Bosco, Aloysius Gonzaga, Cecilia, Jeanne d'Arc, Francis of Assisi, and Agnes—all led delightfully human lives. They had all the glorious characteristics and a generous sprinkling of the defects of the adolescent.

I selected these particular saints not arbitrarily, but be-

cause they might well be models for our youth of today. They all, except Francis of Assisi and John Bosco, died during their adolescence or a little beyond, and it is so much easier for a youth to have as an ideal one of his own age who has gone through the same trials and temptations he is now facing, and who has emerged a triumphant conqueror over all obstacles. My reason for selecting John Bosco was not only because he did so much for the adolescent both of his time and ours, but also because he had such a normal adolescence himself. And why Francis of Assisi? To me he is the very prince of idealists and sublimators, for he continued an adolescent to the very end when he greeted Sister Death with a merry song on his lips.

In analyzing my impression of adolescent saints, my greatest difficulty was this. I found it hard to tell just where human, adolescent zeal and love for God stopped, and where divine, supernatural inspiration began. In other words, adolescent enthusiasm alone can not account for the great yearning that all the saints had for God and for higher things. No, there must have been something else, and that something else was the inspiration of God. Therefore, do not judge me too harshly if I attribute to human nature what should be attributed to God alone.

A VALIANT ADOLESCENT WARRIOR

The first saint to arouse my interest in adolescent saintliness was Jeanne d'Arc. One of the main reasons why she heard the voices so well was because she was dreamy and imaginative, as all adolescent girls are inclined to be. If Jeanne had been over-active, a "gadabout," and given to running around all the time, she would never have heard the divine voices. Even after she had heard them, she kept her tongue and was secretive about the whole affair, at least for four years. Yet she was possessed of all the impetuosity and boldness of youth. After she told about the voices, she was doubted by the priests and most of the people, and one Brother Seguin at her first trial asked in what dialect the celestial visitors spoke. Jeanne was at no loss for an answer, for she spoke up: "Better than yours." And when Brother

Seguin continued in his inquisition: "Do you believe in God?" Jeanne's answer came even more impatiently than the first: "Better than you do." Later, when she had been reluctantly and distrustfully given command of an army, but was directed to the wrong side of the river before Orleans, she did not mince words in lecturing the veteran general: "Is it you who have brought me to this side of the river, and not to the bank where we could meet Talbot and his English? The council of God is more dependable and more powerful than yours."

Jeanne, like the typical adolescent girl, was not at all averse to the display of personal finery: the armour she wore was white inlaid with silver, and she carried a gleaming white banner. She was fond of prancing her gallant charger in sight of friend and foe. On the other hand, she frequently gave evidence of the high courage of youth. Once, when she was asked before a battle what was to be the issue of the fight, she parried quizzically: "Have you good spurs?"

"What! you mean we shall turn our backs on our enemies?" asked the questioner.

"Not so," she replied, "the English will not dare to fight, they will fly, and you will want good spurs to pursue them."

Again, just like an adolescent, Jeanne could not always control her emotions. One instance of this was at the crowning of the King, when she rushed forth from the crowd, embraced his knees, and sobbed her gratitude. All this display of emotion was before the populace and the royal court! And, finally, during her fatal and tragic trial Jeanne gave frequent evidence of her adolescence. I shall give only two instances. When she was asked if light always accompanied the voices when they came to her, she replied bravely: "It is not only to you that light comes." Another instance shows not only adolescent "nerve" but also true humility. For only a valiant maiden, conscious that one with God is always a majority, would have cried out in that courtroom packed with her enemies: "I appeal to the judgment of my God."

A MODEST ROMAN MAIDEN

That courtroom scene in Rouen is reminiscent of some of the incidents related in the Acts of St. Cecilia. In Cecilia we find no trace of the self-consciousness that often makes for the gawkishness of the adolescent. Yet she was generously endowed with the noble impulse that so often lets the youth achieve what would appear foolhardy to the realistic adult. Cecilia was determined to convert the whole world to God — so she began with the one who was nearest at hand — the young man of about eighteen to whom she was espoused. A mature woman would probably have been too fearful of telling Valerian of her vow of virginity. But not Cecilia. This adolescent bravely told Valerian of her heroic resolve, and she spoke so convincingly that she converted not only him, but his brother Tibertius as well. Valerian and Tibertius in turn, when they went on trial, spoke with the fearlessness of adolescence. Tibertius said he believed and spoke "according to the spirit of Him whom I have received in the inmost recesses of my soul, the Lord Jesus Christ."

"Do you know what you are saying?" angrily retorted the Prefect.

"Do you know what you are asking?" replied Tibertius.

"Young man, your enthusiasm blinds you," cried the Prefect.

Tibertius answered, "I have learned, I know, and I believe all that I have spoken is truth."

"But I do not understand it," parried the Prefect, "and I can not follow this line of thought."

"That is because the sensual man perceiveth not the things that are of the Spirit of God." Surely this was the spirit of youth, with its fire and boldness, speaking.

Valerian gave equally fiery answers. The prefect turned to him, and wished him to persuade his brother that he was wrong. But Valerian said: "There is only one physician — Christ." "Come, speak with wisdom." "Your ear is false, you cannot understand our language."

Cecilia spoke with equal valor. In her as well as in Tiber-

tius and Valerian we behold the intrepidity and pugnacity which characterize adolescence.

A YOUNG EXTREMIST

St. Aloysius, though the patron of youth and a model of purity, is not loved by our young people because the girls and boys of our time have not been told of his truly human characteristics. Aloysius illustrates the extremism of adolescence. It was not enough for him to fast as everyone else did. He showed youth's love of extremes by abstaining and fasting so much that, if he ate a single egg as his entire meal, he felt he had made an unusually full dinner. He received orders from the doctors to eat more, and he said nothing to contradict them, but not another mouthful would he eat. The same youthful extremes are shown in his mortifications.

He also showed the enthusiasm characteristic of adolescent saints. Once, when on a boat in the Mediterranean, he heard that there was some danger of the ship being attacked by corsairs. This was his response: "Would to God that we might have the opportunity of becoming martyrs!"

Aloysius never allowed anyone to surpass him in what he had set his heart upon, the practice of penance. In exposing scandal he was almost rash. A nobleman who was alone in a room with some youths, began to talk in a free, immodest manner. Aloysius turned on him: "How is it that an aged man of your Lordship's quality is not ashamed to talk in this wise before all these young gentlemen? You are giving scandal and vile example; St. Paul says: *Corrumpunt bonos mores colloquia prava*. And so saying, he with a look of extreme disgust, he left the room.

Aloysius also had the faculty of make-believe that is one of youth's assets. He often imagined himself a member of the Society of Jesus, and used to pretend that he was a Jesuit by carrying a huge bunch of keys.

"I WANT TO BECOME A SAINT—AND QUICKLY!"

St. John Berchmans also liked to pretend; when he was a twelve-year-old he admired the Jesuits, and when they

set up a school in his native town of Diest, and his father said he was to attend, his first question was, "Then I can really wear the priest's cassock?"

Another instance of the eagerness of youth to act the part of grown-ups is shown when, later, but still a boy at school, he wished to have the clerical tonsure. In wearing his collar, he copied the clerical mode, and if he saw a priest walking up and down alone, saying a rosary, he did likewise. At thirteen, his enthusiasm for the priesthood was so great, that when his father told him he could no longer afford to send him to school, the boy threw himself on his knees, and sobbing frantically, he vowed he would do anything, he would even live on bread and water to keep down expenses.

There are numerous other examples of adolescent traits in the life of this saint; his generosity with his time; his hatred of restraint, as is shown by his continuing school despite his father's wishes and better judgment; his sometimes melodramatic attitude towards his deeds — as, one day, when asked if he were by any chance tempted to vanity, he replied, "No, I do not fear that beast;" and his impatience, for he once said, "I want to become a saint — and quickly!"

A WOULD-BE MARY MAGDALENE

St. Thérèse of Lisieux was not much more than an adolescent when she died. One can read in her *Story of a Soul* of all the normal adolescent trials she had to go through. She is the easiest saint for observing the defects of youth. She had vanity and pride, for, even though offered a penny by her mother, she would not kiss the floor; she was inclined to be too introspective, for she had very bad scruples when she was thirteen; she loved to draw attention to herself, to "show off;" she was sensitive, for she shed many tears; she was ardently enthusiastic, for, as she said in her book, "I cried out with all my heart that I would consent to see myself plunged in that place of torment and blasphemy, so that He might be eternally loved there." She was very stub-

born, and could not hold her tongue, but certainly she had all the intrepidity of youth when she asked the Pope, although she was too young, for permission to enter the convent. Her biographer says: "She was by nature self-willed, proud, fond of admiration, independent, ardent, impulsive" — a regular litany of adolescent characteristics — and yet she was a saint.

The Little Flower also liked to imitate. At first one of her main reasons for wishing to be a Carmelite was because her sister had become one. She even wore a large crucifix in her desire to be like her. She had a love of romance, and was endowed with a vivid imagination, as is evidenced by her wishing to be regarded as a Mary Magdalene. And, lastly, her loathing for schooling, and all adolescents of today will sympathize with her: "It was nothing short of acute pain to receive instruction, word for word, from others."

ADOLESCENTS OF ANCIENT ROME

St. Agnes illustrates the adolescent's vivid imagination and worship of the ideal. She also exemplifies both the boldness and the mysticism of youth, for she told her suitor: "Begone from me, fuel of sin, nourishment of vice, food of death; begone from me; for already a Lover has secured my heart; He has given me ornaments more precious than yours, and has placed his ring upon my finger as a pledge of fidelity. He is incomparably more noble than you, both in origin and dignity." Her impetuosity and burning love of Christ are seen in the words she spoke when she saw the executioner with the sword: "Oh! What happiness! it is a fierce and barbarous man who now approaches me. Come then! I will go myself to meet you, not restraining the ardent desire which draws me towards you."

St. Emerentiana, the foster-sister of Agnes, merely a young girl, showed characteristic traits of youth, when instead of being prudent and fleeing, as did her elders when the pagans approached Agnes' burial place, she stayed and reproached them in scathing terms.

THE SAINT WHO LIVED YOUNG

In his youth St. Francis revealed typical adolescent traits, both virtues and defects. He was ambitious for personal glory, loved gay company and became the leader of the rich young revelers of his city. He regarded himself as destined to a high place of honor among his fellows,—one who would prove a hero of romance, triumphant in battle and adventure. He was extravagant, and his love of display was shown in the bizarre splendour of his dress. But all this was to change. After his conversion, all these characteristics are sublimated into virtues. Francis always retained his spirit of high romance and transmitted it to his Order of Friars. Francis was not led by philosophy, statesmanship or practical common sense, but by that enthusiasm and vision which belongs to youth.

I said Francis was extravagant. Even this became a virtue because he became extravagant in serving God. He became so extravagant that he spent himself for God, and took the vow of poverty in order to give all the more to God. This spirit of detachment from things of the earth is a characteristic of adolescence. It requires youth, with its spirit of enthusiasm and divine romanticism, to turn wholeheartedly to God.

When disinherited by his father, Francis exclaimed: "Now I may more freely say: 'Our Father who art in heaven.' "

Other characteristic traits of adolescence in Francis were his love of truthfulness and his hatred of hypocrisy. His followers were "not to appear outwardly before man other than they really were themselves;" a love of simplicity; intense energy and activity—for he said, "Work, work, and talk not." He had a vivid imagination and from this sprang his extraordinary love of nature. If he saw a lamb being led to slaughter, he would be filled with compassion, and he sorrowed at the same time for the crucified Saviour.

This spirit of youth is that which gives to the story of Francis and his fraternity its penetrating idealism, its lyrical and dramatic situations, its spirit of adventure, its unconventionalism, its wide human sympathies and the mystical spirit in its religious devotion.

AN ACROBATIC SAINT

St. John Bosco was quite normal and human in his adolescence. He had many of the defects as well as all the good points of adolescence, and this indeed makes him so lovable. He was very pugnacious and had a bad temper. He loved to show off and to engage in dramatics, but he used this urge very astutely by performing acrobatic stunts for the people, and preaching a sermon before and after the performance. He prized dearly his independence and insisted on his own way, no matter what his older brother and the master of the house wanted him to do. In his adolescence he fought off every sort of restraint. He loved adventure and high romance, and competition only made him keener. And, of course, he was eager to pursue high ideals and to lead. Perhaps it was because he himself passed through a period of adolescence that seemed quite ordinary, he had the rare gift of understanding and loving youth.

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9. *St. Francis of Assisi*. By Father Cuthbert, O.M.Cap. New York: Longmans, 1912.

DAVID (III)

REVEREND WILLIAM L. NEWTON

The Catholic University of America

Washington, D. C.

EDITOR'S NOTE: Father Newton's articles for the teacher of the Bible are a regular feature of the JOURNAL OF RELIGIOUS INSTRUCTION. Readers who would like to see particular topics treated in this section are asked to send their suggestions and questions to the editorial office of the JOURNAL or to Father Newton at the Catholic University. This is the last in a series of three articles dealing with David. The first and second articles were published in our April and May, 1939, numbers.

With all his qualities as a warrior, David had a tender side to his character. At once we think of his friendship for Jonathan. That had in it the deep roots we associate with nobility of character. It reached beyond the death of Jonathan to his son. The threnody sung by David over the death of Saul and Jonathan is to this day a classic of that art. (Read II Kings 1, 18-27.) Further, no one who has read the story of Absalom's rebellion will forget the picture of David's fatherly devotion to this wayward son. His last word to the officers who led the expedition against the forces of Absalom were, "Save me the boy Absalom." And when the news of the victory was brought him, his first word was, "Is the boy Absalom safe?" His cry on hearing of the death of his son still rings in our ears, "Absalom, my son; my son Absalom." There must have been great personal charm behind this phase of his character. Only this will explain the fact that his body-guard was made up of Philistine soldiers who followed him ever since his dwelling at Geth.

David was really a good friend and good neighbor. There is no insinuation in his story that he ever took tyrannical advantage of those peoples who were in alliance with him. On the contrary, the Phoenicians sent him the material to build his home in Jerusalem. The trouble with

Edom and Syria had its start in the oppression of Solomon, a fact that only confirms the notion that David knew better how to hold his friends. How well later generations and their rulers in Israel might have profited by this example!

David's reputation as a psalmist and a prophet is still more significant. The boy who played well on the harp had the elevated thoughts which he could set to his music. We still speak of the Psalms of David, although many that are in our canonical collection were written by others. He was one of the first, if not the first, to write these hymns. The later poets followed his style.

In this connection, it might be observed that we do not know David, or appreciate his story or character, unless we have read his Psalms. Only a few specimens of his poetry appear in the narrative. These must be supplemented from the Psalter, where certainly the first forty can safely be attributed to him.

The Psalms are not easily appreciated in this late age. But even if obscure as poetry, they still breathe that religious spirit which means so much for our understanding of the character of David. There is one virtue that must be evident to anyone who reads the Psalms, and that is David's wonderful trust in God. Read, by way of example, the third Psalm. It may be placed in the time of Absalom's rebellion. David cries, "How numerous are my enemies!" But worse, these enemies are saying, "Not even God will save him now!" But in answer to both the number and the violence of his opponents, David could say, "Thou, O Lord, art my protector. I have slept peacefully, because thou, O Lord, will protect me." And this same spirit runs through all the prayers David expressed in the highest form of the Hebrew language.

It is also in the Psalms that we come upon David the prophet. Much that he said of himself obviously reaches beyond his own circumstances. Out of the ideal thus created, and constantly held before the people, rose in great part the picture of the future Messias and the glory of His kingdom. But David gave more than this indirect or typical indication of the Messias. We can now give but a summary of the messianic prophecy in the Psalter. The Person of

the Messias is indicated in Pss. 2, 15, 20, 44, 71, 109. The suffering of the Messias is the theme of Pss. 21, 34, 40, 54, 68, 108. That God was awaited as the Saviour can be discovered in Pss. 17, 67, 95-99. The nature of the messianic kingdom may be found in Pss. 17, 19, 60, 88, 131. Not all of these Psalms are by David. But there is no prophetic element which does not take its start, and have its clear expression, in Psalms which he wrote.

With such writings to his credit, it is no wonder that later ages should esteem David for his piety and devotion to the liturgy. The story of his bringing the Ark of the Covenant to Jerusalem needs no comment as a symbol of David's devotion to Yahweh. The motive he later expressed for wanting to build a temple brings this devotion into relief. He saw the incongruity of the fact that he resided in a fine palace, while his God dwelt in a tent. For him God really lived with Israel. The picture of him sitting before the Ark of the Covenant, giving thanks to God for the promise of an everlasting throne, reminds us strongly of our own visits to Christ in the Blessed Sacrament. The divine presence was, it is true, of a different nature than that which we possess. It was none the less real.

We may understand how thankfully Israel could recall David when the temple was built and the services in full vigor. The organization of the priests and the Levites was due to him. The Psalms that were sung were mostly of his writing. The musicians and singers had been founded by him. He, in other words, had set the tradition which carried on into all later generations. The liturgy could hardly be mentioned without bringing in the name of David.

But he was human and inclined to err. The Scriptures tell us honestly of his sins, but also of his penitence. When we think of the iniquity of David, so clearly portrayed in the narrative, we should remember the iniquity of his people. His mistakes are really few in comparison with the morality of the age. It would be a mistake to read of his affair with Bethsabee without observing the sequel. Here also should be read Ps. 50, the most striking of the penitential Psalms, and one that is associated with David after this sin. Further, it is a mistake to attend to his ambition

in enumerating his people, without also attending to the fact that the building of the temple grew out of it. It may be said with certainty that his own people later were much less shocked by his sins than they were inspired by his penance.

Need we be surprised, then, that David is given the prominence he enjoys in the Sacred Books? His name occurs more often in the Old Testament than any other, the name of God, Yahweh, and that of Israel excepted. It is found much more often than that of Jacob, and than that of Levi. The glories of the patriarchs, while not forgotten, were absorbed in the person of David. For later generations he stood for the realization of the promises made to the patriarchs, and for the ideal that would be found in the Messias.

The teacher, therefore, who succumbs to the temptation of delaying over the story of David can readily be excused. Or, should we not be more positive. To underestimate the position of David is to miss a great deal of the Old Testament story. In him is represented the striving, the successful striving, that gives life to both religious and profane aspects of the Old Testament narrative.

DOCTRINE FOR THE TEACHER OF HIGH SCHOOL
STUDENTS: THE MASS FROM THE OFFERTORY
TO THE POST-COMMUNION

Permit me to stress a principle that I fear is not sufficiently evaluated by some engaged in the religious training of our youth—namely, that devotion can never take the place of knowledge. To apply this principle to the subject we have been considering: a child may be trained to attend Mass frequently and with a certain degree of piety; but unless he has a clear understanding, an understanding commensurate with his intellectual proficiency in secular branches, of what the Mass is, there is every reason to fear that when in his more mature years he encounters the unbelief and the cynicism of a materialistic world, his devotion to the Holy Sacrifice will grow lax, and perhaps even vanish entirely. The vital need of our Catholic boys and girls today is a greater *knowledge* of the doctrines of our religion.

By Rev. Francis J. Connell, C.S.S.R., S.T.D., "Doctrine for the Teacher of High School Students: The Mass From the Offer-tory To The Post-Communion," *Proceedings of The National Catechetical Congress of the Confraternity of Christian Doctrine, 1938*, p. 106.

Religion in the Elementary School

A DEMONSTRATION IN RELIGION

THE LAST SUPPER, THE FIRST MASS

SISTER M. DOLORES, O.S.B.

St. Scholastica's Academy

Chicago, Illinois

UNIT-ACTIVITY TECHNIQUE OF TEACHING RELIGION¹

A. PREPARATION OF NEW UNIT

I. GENERAL ORIENTATION: Periodically examine the Time Chart, pages 6-7

II. UNIT PREPARATION:

1. Unit Material in Guidebook
 - a. Master the unit-content
 - b. Study guidesheet for character formation
 - (1) Prepare the transition from unit-content to motive
 - (2) Prepare the development of the practice and the responses
 - (3) Print the practice or resolution of the week

¹Although this outline of an effective procedure of teaching Religion is fitted to Unit II, "The Last Supper," of Book Four, *Jesus the High Priest*, it applies, in its general nature to any unit of A COURSE IN RELIGION, known also as THE DE PAUL COURSE. In teaching Catholic children of public schools, this unit would be taught in two class periods of an hour each (see De Paul University Pamphlet No. 2). With Catholic children in religious vacation schools, its teaching cycle would be completed in one morning session (see De Paul University Pamphlet No. 3).

- c. Read the list of words and phrases
 - d. Examine the poems, selecting one or more for reading or learning
 - e. See the sacred songs to be learned or reviewed
 - f. Read the teaching notes or helps
 - g. Select picture or pictures from those listed in Guidebook
2. Unit Material in Workbook
 - a. Note the types of activities and plan ways of using them
 - b. Work on development and explanation of picture
 - c. Study quotations and doctrine
 - d. Find connection of poem with unit
 3. Unit Material on Blackboard
 - a. Unit title: Unit II, The Last Supper: The First Mass
 - b. Key words in logical sequence
 - c. Quotation, doctrine, and practice

B. TEACHING CYCLE²

I. EXPLORATION

1. Objectives
 - a. To ascertain what the pupils know about the promise of the Holy Eucharist
 - b. To call attention to its fulfilment at the Last Supper
 - c. To bring about an interest in the unit-content
2. Technique: Question-answer

What did Our Lord do at the Last Supper? (The children may answer, "He washed the Apostles' feet." If so, continue with: "What other important thing did Jesus do?" Keep on questioning until they answer that He changed the bread and the wine into His own body and blood. This was the fulfilment of the promise of Jesus to give us His flesh to eat and His blood to drink.)

²Alexander P. Schorsch, C.M., and Sister M. Dolores Schorsch, O.S.B., *Method of Using the De Paul Course in Religion During the School Year in Instructing Catholic Children Attending Public Schools*. Chicago: De Paul University, 64 East Lake Street. Pamphlet No. 2, 1938.

II. PRESENTATION

1. Teacher-Presentation

a. Objectives

- (1) To lead pupils to understand the unit-ideas
- (2) To lead pupils to remember the unit-ideas
- (3) To lead pupils to increase their vocabulary

b. Technique

- (1) Tell unit without the use of the Teacher's Guidebook
- (2) Attend to pupils and keep their attention
- (3) Indicate key words and phrases on the blackboard

PRESENTATION

When Jesus, with His Apostles, was eating the paschal lamb for the last time before He suffered, He took bread, gave thanks, blessed, broke, and gave to His disciples, saying: "Take ye, and eat. This is My body."

In the same way Jesus took the chalice, saying: "Drink ye all of this, For this is the chalice of My blood of the New Testament, which shall be shed for you and for many unto the remission of sins. Do this for a commemoration of Me." St. Paul adds as an explanation: "For as often as you shall eat this bread, and drink the chalice, you shall show the death of the Lord, until He come."

After one of the multiplications of loaves and fishes, Jesus said that we must eat His flesh and drink His blood. Here at the Last Supper Jesus made it possible for us to eat His flesh and drink His blood by changing bread into His own body and wine into His own blood.

After He had changed the bread into His body and the wine into His blood, Jesus said, "Do this for a commemoration of Me (in remembrance of Me)." He told His Apostles to do what He had done, namely, to change the bread into His body and the wine into His blood. Of course in telling them to do what He had done, He gave them the power to do it. With the words, "Do this for a commemoration of Me," Christ ordained the Apostles priests.

2. Presentation Test

a. Objectives

- (1) To work the unit over for better understanding
- (2) To test the understanding of the unit

b. Technique

(1) Oral use of assimilation questions with aid of Guidebook

1. When did Jesus let us know how He was going to give us His flesh to eat and His blood to drink?
2. When did Jesus fulfil His promise?
3. How did Jesus fulfil His promise of giving us His flesh to eat?
4. How did Jesus fulfil His promise of giving us His blood to drink?
5. What did Jesus order His Apostles to do when He said, "Do this for a commemoration of Me"?
6. With what words did Jesus ordain the Apostles priests?

(2) Picture study

The Last Supper: Da Vinci; Luini; Andrea del Sarto; Taddeo Gaddi; Fra Angelico; Zimmermann; Gebhardt; Hofmann Institution of the Eucharist: Rubens; Giovanni Battista Tiepolo.

3. Development of Guidesheet for Christian Character Formation

- a. Transition from the unit-content to the motive
 - (1) After the Multiplication of Loaves and Fishes Jesus promised the Holy Eucharist
 - (2) At the Last Supper Jesus kept his promise
- b. Transition from the motive to the practice
- c. Development of the responses from the practice
- d. Accepting the practice and last response as aim of week

Motive:

At the Last Supper Jesus kept His promise of giving us His flesh to eat and His blood to drink.

Responses:

1. I will be faithful and true to my word as Jesus was.
2. I will not promise to improve without meaning it.
3. I will show myself willing in words and actions to take part in activities.
4. This week I will make a special effort to keep all promises made at home, at school, and on the playground.

Practice:

Keeping promises.

III. ASSIMILATION

1. Objectives

- a. To understand the unit-content
- b. To appreciate the unit-content
- c. To remember the unit-content
- d. To increase the vocabulary
- e. To talk connectedly at length
- f. To form the habit of conversing about our Religion
- g. To become desirous of practicing the virtues and the gifts

2. Technique

a. Word Activity

b. Activity 4A and 4B of the Workbook³—
Matching exercise

- (1) The pupils in two groups, Crusaders and Missionaries, read Activity 4A orally and silently

³ Ibid., Workbook Four, *Jesus the High Priest*, Unit II, pp. 5-8. Chicago: Archdiocese of Chicago School Board, 755 N. State Street, 1934.

* Ibid., *Devices in Teaching Religion*, Pamphlet No. 11: PART ONE. Page 32. Chicago: Archdiocese of Chicago School Board, 755 N. State Street, 1939. Pamphlets giving procedures for using the DE PAUL COURSE are listed below:

- | | |
|---------------------------|-------------------------|
| 1. Multiple Grade Rooms | 7. Character Plan |
| 2. Public School Children | 8. Parent-Cooperation |
| 3. Vacation Schools | 9. The New Testament |
| 4. Discussion Clubs | 10. Use of the Missal |
| 5. First Grade | 11. Teaching Devices—I |
| 6. Outline of Technique | 12. Teaching Devices—II |

Pamphlet No. 13, *Home Study or Correspondence Course*, is in preparation.

(2) Group study of Activity 4B

(3) Contest, using Activity 4B: War game⁴

A. Read the three paragraphs carefully. Then read the directions in the middle of the page and do what they tell you to do. When you have finished, prepare to give a talk on the unit.

When Jesus fed five thousand people with five loaves and two fishes, He promised to give us His flesh to eat and His blood to drink. Jesus fulfilled His promise at the Last Supper, when He was eating the paschal lamb with His Apostles.

Jesus took bread, gave thanks, blessed, broke, and gave it to His Apostles, saying: "Take ye, and eat. This is My Body." In the same way Jesus took the chalice with wine and said, "Take ye, and drink. This is the chalice of My blood of the New Testament, which shall be shed for you and for many unto the remission of sins. Do this for a commemoration of Me." As often as we shall eat this bread and drink of this chalice, we shall show the death of Christ.

Jesus told His Apostles to do what He had done. They were to change bread and wine into His body and blood. When Jesus said, "Do this for a commemoration of Me," He made His Apostles priests.

B. Read each sentence-beginning carefully. In the column at the right, find the phrase which completes it correctly and write the number of the sentence-beginning before it.

1. Jesus fed five thousand people.....is the chalice of My blood."
2. Jesus promised to give usHe had done.
3. Jesus fulfilled His promisethe death of Jesus.
4. "Take ye and eat, for thiswith five loaves and two fishes.
5. "Take ye and drink, for thisHis flesh to eat and His blood to drink.
6. "Do thisat the Last Supper.
7. Jesus told His Apostles tois My body."
do what
8. The changed bread and winefor a commemoration of showMe."
9. The Apostles were to changethis for a commemoration of Me."
10. Jesus made His Apostlesbread and wine into the priests by the words, "Dobody and blood of Jesus.

c. Activity 2—Best-answer

(1) Written timed contest⁵

(2) Check results and record

⁴ *Ibid.*, pages 14-15.

Read each sentence-beginning carefully. Then check (✓) the group of words that completes it correctly.

1. Jesus promised to give us His flesh to eat and His blood to drink
.....when Jerusalem was destroyed.
.....when He fed five thousand people with five loaves and two fishes.
.....when He was baptized in the River Jordan.
2. Jesus fulfilled His promise
.....when He gave Peter the keys to the kingdom of heaven.
.....when He appeared to His Apostles.
.....when He and His Apostles were eating the paschal lamb at the Last Supper.
3. Jesus gave us His flesh to eat
.....by changing the bread into His body.
.....by telling us we must eat His flesh.
.....by eating the paschal lamb.
4. Jesus gave us His blood to drink
.....by taking the bread into His hands.
.....by praying to His Father for us.
.....by changing the wine into His blood.
5. When the bread and wine are changed into the body and blood of Jesus they show
.....the resurrection of Jesus.
.....the death of Jesus.
.....the power of the angels and the saints.
6. When Jesus said, "Do this for a commemoration of Me," He told His Apostles
.....to change bread and wine into His body and blood.
.....to preach to all nations.
.....to baptize all who wish to be saved.
7. Jesus made His Apostles priests by the words,
....."Arise, take up thy bed, and go into thy house."
....."Do this for a commemoration of Me."
....."My house is the house of prayer."

d. Activity 3—Question-answer

- (1) Oral timed contest
- (2) Test

Read each question carefully. In the middle of the page find the correct answer. Write the number of the answer in the blank.

When did Jesus promise to give us His flesh to eat and His blood to drink?.....

When did Jesus fulfil this promise?.....

How did Jesus fulfil His promise of giving us His flesh to eat?.....

How did Jesus fulfil His promise of giving us His blood to drink?.....

What does the change of the bread and wine into Christ's body and blood show?.....

What did Jesus tell His Apostles to do?.....

What were the Apostles made?.....

1. St. Paul tells us that every time we eat this bread and drink this chalice, we show the death of the Lord.
2. Jesus told His Apostles to do what He had done, which was to change bread into His body and wine into His blood.
3. After Jesus fed five thousand people with five loaves and two fishes, He promised to give us His flesh to eat and His blood to drink.
4. Jesus kept His promise of giving us His flesh to eat by changing the bread into His body.
5. Jesus made His Apostles priests by the words, "Do this for a commemoration of Me."
6. At the Last Supper, when Jesus was eating the paschal lamb with His Apostles, He gave us His flesh to eat and His blood to drink.
7. Jesus fulfilled His promise of giving us His blood to drink by changing the wine into His blood.

e. Study of quotations

QUOTATIONS—Learn by heart: "Take ye, and eat, This is My body." "Drink ye all of this. For this is the chalice of My blood of the New Testament, which shall be shed for you and for many unto the remission of sins." "Do this for a commemoration of Me."

f. Fort contest,⁶ using quotations

g. Activity 1—Multiple-choice

(1) Speed contest⁷

(2) Oral recitation

Read each sentence carefully. Draw a line through the word or phrase that you do not need in each sentence. After you have finished, read the whole exercise. Study the picture.

When Jesus fed (ten, five) thousand people with five loaves and two fishes, He (gave, promised) us His flesh to eat and His blood to drink. At the Last Supper Jesus (fulfilled, made) this promise.

⁶ *Ibid.*, page 19.

⁷ *Ibid.*, page 31.

On Holy (Monday, Thursday) Jesus ate the paschal lamb with His Apostles, He (took, bought) bread, (asked, gave) thanks, blessed, broke, and gave to His Apostles, saying, "Take ye, and (eat, see). This is My (soul, body)."

In the same way Jesus took the chalice of (wine, water). He said, "(Drink, Taste) ye all of this. This is the chalice of My blood of the (Old, New) Testament, which shall be (used, shed) for you and many unto the remission of (sins, virtues). Do this for a (commemoration, reward) of Me." St. Paul says, "As often as you shall eat this (fruit, bread), and drink the (glass, chalice), you (shall, shall not) show the death of the Lord, until He (go, come).

After (Jesus, Peter) changed the bread into His body and the wine into His blood, He said, "(Hear, Do) this for a commemoration of Me." Jesus told His (Mother, Apostles) to do what He had done. They were to change (fruit, bread) into His body and (water, wine) into His blood. Jesus gave them the (money, power) to do this. Jesus made the Apostles (judges, priests) with the words, "Do this for a commemoration of Me."

N. B. This ends the first class period of an hour in teaching Catholic children of public schools and closes the demonstration. Below is the conclusion of the teaching cycle in the second class period.

IV. ASSIMILATION-ORGANIZATION

1. Objectives in Organization

- a. To understand the unit as a whole
- b. To appreciate the unit as a whole
- c. To remember the unit as a whole
- d. To relate the unit as a whole

2. Technique

a. Word Activity

- (1) Recognition of key words on blackboard: promise, wine, commemoration, Last Supper, blood, priests, bread, Mass, body, Communion
- (2) Arrangement of key words in unit-sequence, using blackboard and flash cards
- (3) Use of key words thus arranged in sentences

b. Activity 1

- (1) Supervised working of activity in writing

- (2) Teacher leads pupils to find four main headings
 - (a) Jesus promises the Holy Eucharist
 - (b) Jesus changes bread into His body
 - (c) Jesus changes wine into His blood
 - (d) Jesus makes the Apostles priests
 - (3) Teacher writes points out of sequence on blackboard and pupils arrange them in sequence
- c. Activities 2 and 4B
- (1) Pupils decide under which of the four headings the respective items fall
 - (2) Pupils develop the unit in part and in whole, using outline
- d. Memorization of quotations and doctrine
- e. Study of poem*

LAMB OF GOD

Bread of Angels, Lamb of God,
Jesus, I adore Thee;
Thou hast come, my Guest to be,
Jesus, dearest Lord.

O my gracious Master,
O my King Divine,
How can I e'er thank Thee
For this gift of Thine?

—I. Williams

V. RECITATION

1. Objectives
 - a. Clearness and quickness of thinking
 - b. Accurate enunciation and proper emphasis
 - c. Ability to speak at length
 - d. Confidence and ease before an audience
 - e. Bodily poise and grace

* *Ibid., Devices in Teaching Religion*. Pamphlet No. 12: PART TWO.
Pages 17-19. Chicago: Archdiocese of Chicago School Board, 755 N. State Street, 1939.

- f. Inclination to converse about our Religion and readiness to defend it
2. Technique⁹
 - a. Four pupils tell unit in part
 - b. Pupil tells entire unit
 - c. Using picture, pupil tells unit
 - d. Taking the part of an Apostle, pupil tells unit
 - e. Using key words and phrases in sentences
 - f. Giving quotations and doctrine
 - g. Reciting of poem
 - h. Singing of sacred song.

POPE PIUS XI AND THE END OF CHRISTIAN EDUCATION

In recalling the end and purpose of Christian education, it may be wholesome for us to pause at certain questions that quite spontaneously come to mind. Are the products of our Catholic schools and colleges all that we may reasonably expect them to be? Do our graduates as a class give evidence of possessing true Christian character? Do they stand out distinctively different from the products of schools where God and His eternal law are ignored or attacked? Are they different as husbands and wives in their unswerving fidelity to the duties of family life? Different in the professional world and world of industry in their advocacy and practice of the principles of social justice? Different as legislators and officials of state generally? Are they especially distinguished for their truthfulness, sobriety and honesty, men who cannot be bought? Can it be said that the alumni of our schools, generally speaking, have seriously at heart the welfare, the extension, of the Kingdom of Christ? Are our lay alumni exemplifying Catholic Action by their participation in the apostolate of the hierarchy? As an indication of such zeal or lack of it, to what extent are they interested readers of Catholic literature, standard and current? Is it true that their estimate of poverty of spirit, of meekness, of hungering and thirsting after justice is that which Christ, the eternal Wisdom of the Father, places on these dispositions? That they seek first the Kingdom of God and His justice? We know beyond all doubt that only when we think, judge and act in this manner do we "think, judge and act in accordance with right reason illuminated by the supernatural light of the example and teachings of Christ."

By Most Rev. Charles D. White, D.D., "Pope Pius XI and the End of Christian Education," *Proceedings of The National Catechetical Congress of the Confraternity of Christian Doctrine*, 1938, pp. 302-303.

* *Ibid.*, pages 20-36.

High School Religion

THE SOCIAL IDEAL OF THE CATHOLIC STUDENT*

REVEREND FELIX M. KIRSCH, O.M.CAP.

The Catholic University of America

Washington, D. C.

We all should feel a new hope for our Catholic schools when our teachers come together to discuss topics like "The Social Ideal of the Catholic Student." The very wording of the topic would seem to indicate that our Catholic teachers are not only realizing that ideals are important and that knowledge is not the be-all and end-all in Catholic education, but that they are also conscious of the urgent need of the hour—the stressing of the social obligation of the school.

For influencing our conduct, ideals are far and away more important than is knowledge. St. Thomas Aquinas is emphatic in stressing the importance of ideals: "Ideas without ideals are worth little enough for practical results." To illustrate: we all may realize the duty of meekness. Yet have you ever met an American man or woman who could be enthusiastic about meekness in the abstract? However, when we see this virtue practised heroically by a man we greatly admire, we shall be eager to follow his example. Meekness becomes attractive when we learn, for instance, that Cardinal Gibbons was ready to forgive the infuriated

*This paper was presented by Father Kirsch in Washington, D. C., at a meeting of the Secondary-School Department, held on April 13, 1939, at the National Catholic Educational Association Convention.

man who spit into his face: with handkerchief in his left hand the Cardinal wiped clean his face, while he extended his right hand to the offender saying: "I know you will not do this again." When we see such heroic meekness in the American Cardinal we find joy in the thought of being meek ourselves after the example of Him who was led as a sheep to the slaughter and who like a lamb without voice opened not His mouth. Meekness in the concrete is appealing, but excellence in the abstract will hardly ever appeal to human beings for the reason that, as Cardinal Newman puts it, "Man is not a reasoning animal; he is a seeing, feeling, contemplating, acting animal." All human beings really live by admiration, hope and love.

If we wish to apply these rather obvious truths in the schoolroom we must get away from the notion that an ideal is at best so hazy and misty a thing that a matter-of-fact teacher should not bother with what is little more than an abstraction. The ideal should be made a very real thing in the lives of our young people. The ideal should be treated as a concrete impersonation of excellence that may be regarded either as attainable or as beyond reach. Briefly, we might say that an ideal is personified excellence. Some teachers might insist that the ideal must always be within reach of the pupil. Yet it would seem to me that ideals should be presented always from the two angles, either as attainable or as unattainable. Probably the majority of our pupils will be stimulated most by the consideration of an ideal they think to be within their reach. A few, however, will be stimulated most by the consideration of an ideal always conceived as unattainable. The latter would agree with Francis Bacon: "If I aim at the sun I may hit a star; at least I will shoot higher than he who merely aims at a bush." It may be true of our pupils that the older they get the more realistic they will be in the pursuit of an ideal. Still, I find that the advice of hitching our wagon to a star appeals to many adolescents. They agree with Browning:

"Ah, but a man's reach should exceed his grasp,
Or what's a Heaven for?"

It is the duty of every teacher first to make sure of what his own ideals are. Only after having made clear to himself what it is that he worships in his innermost heart may he approach the task of training his pupils in this regard. Let me suggest that in the beginning of every school year he ask his students to answer in writing, the following two questions: Who is your ideal? Why have you chosen that ideal? Some teachers have found it helpful to add this further question: How has this ideal affected your life? Let me suggest that these questions be asked in every class of the high school; also that the students be invited to sign their names. In my own experience I have never found any high school student refusing to comply with this suggestion, though, of course, the teacher should always make clear that a student must feel free to withhold his name if he so wishes.

It is advisable to ask these questions in the beginning of the school year before the pupils know the teacher. Not knowing the teacher they are more likely to be communicative than after some months when, perhaps, an unpleasant experience with the teacher is liable to seal at least some lips.

The teacher should be brief in explaining what he means by an ideal. He should not suggest any particular ideal lest he be putting ideas into the heads of the young pupils instead of finding out what is in their minds and hearts. It might be sufficient to say no more than the following: Of whom do you think most frequently? Whom would you want to be like? Of whom do you think when you are depressed and discouraged? Who helps you most to pull yourself together and be your best self? What particular person, whether he be one whom you know from life, or one whom you know from history or from fiction, is your ideal?

Mother Mary Inez Phelan, O.S.F., suggests the following explanation of an ideal be given to the pupils:

An ideal may be the picture we form to ourselves of what we ought to be and how we ought to act; also a person we would like to resemble, of whom we think in time of trouble, and whose judg-

ment we prize so highly that when about to do something we ask ourselves: What would he or she think of this? How would he or she act in my place?

It is not enough to get from the pupils the name of the ideal, but it is just as important to learn from them why they have chosen that ideal.

I have before me the tabulated results of an inquiry made among 899 Catholic girls in charge of Sisters known for their teaching efficiency, and of these 899 girls only 197 looked upon a saint as their model; 116 girls chose the Blessed Virgin as a model; 36, the saint whose name they bore; and 45, other saints. The girls had been asked to mention also why they had selected the respective saints as models, and the result was as disappointing as the figures just quoted, for the majority of the answers were of the vaguest nature: "Because she was so holy"; "because she was so good"; "because she is in heaven." Obviously, if the reason why a certain saint is selected as a model is so vague we cannot expect that these girls will be greatly cheered in the hour of need and trial by thoughts of their patrons in heaven. There is, therefore, sufficient reason to fear lest the training of these children to look upon the saints as their models and ideals be not practical and effective enough.

Another shock that may come to the teacher when he first begins to ascertain the ideal worshipped by his pupils is the discovery that some of the young people have unworthy models. For instance, a sophomore in a Catholic high school admitted that his ideal was the publisher of a salacious magazine. Upon being questioned as to why he, a Catholic, admired this man, he explained: "Look at his income!" After the teacher was told of the home conditions of this boy he was less surprised at the unworthy choice.

If the child's horizon be restricted to such unworthy models, he will lack an ideal to be his guiding star when the dark night comes into his life. He may even be reduced to the pitiable condition of so many of our youth today who cynically sneer at all human greatness. Such cynicism

is a handicap for life since it nips every noble aspiration in the bud. Carlyle was right when he said: "No sadder proof can be given by a man of his own littleness than disbelief in great men."

The cynicism of our American youth may be traceable, perhaps in large part, to the vile practice — prevailing too widely in our country — of sneering at any and every expression of noble sentiment. Youth is the time of visions and dreams. Every normal adolescent craves to express the noble stirrings within. But let him be jeered at three or four times when he ventures to give expression to a noble aspiration, and he will probably lose the courage to face the jeers of the gang. And lacking the opportunity for expression, that noble aspiration will die within him, and cynicism will take its place: another cynic will soon be joining the jeers of the gang.

Even the very best adolescent is often successful in hiding his good intentions and noble impulses under a pose of hardness and surliness. It is imperative that this pose or outer coating must not be allowed to set. Too often adolescents adopt the pose as a protective coating only to find themselves prisoners within. This tragedy could have been prevented if the boy (or girl) had had at least one outlet for expressing to an understanding teacher what stirred him so deeply. If the teacher invites the student from time to time to write or talk about his ideals, the young person will have such an outlet and may thus be helped to bring out the best that is in him.

The charge has been made against us Catholics that while we preach: "Pie in the sky when we die," we insist that in the meantime unmitigated gloom must be our lot on earth. This doctrine of gloom ill accords with the glad tidings of Christ. In each of the Beatitudes Christ promises us happiness on earth as a token of greater happiness to come in the hereafter. Our young people are hungry for happiness, and that rightly so, for joy is their birthright. Our boys and girls are right in rejecting that false brand of Religion which, as they say, takes all fun out of life. Our heavenly Father wants all His children on earth, both young and old,

to find joy in God even here on earth. Hence *Catholic Faith*, the Catechism that has been edited under the auspices of the Catholic University of America,¹ would seem to strike the proper note when it says on the first page of each of the three books:

WHY DID GOD MAKE YOU?

God made me:
 to know Him,
 to love Him,
and to serve Him in this world,
so that I may be happy through Him in this life,
and with Him forever in Heaven.

After the teacher has ascertained what ideals are present in the minds of his pupils he will realize his duty of either correcting altogether or at least of improving the choice. He may be helped in this regard by following the suggestions for training in ideals given by Mother Mary Inez Phelan, O.S.F., who conducted successful work in this regard with 1,834 adolescent boys and girls from some twenty-six schools.

Mother Inez offers to the teachers the following suggestions:

- I. Do not preach. Approach by way of discussion and suggestion.
- II. The great master-motives in life should be:
 1. Love of God.
 2. Love of neighbor.
- III. How exercised:
 1. Through the Commandments.
 2. Through the Beatitudes—the perfection of the Commandments.
- IV. Valuable ideals are embodied in the Eight Beatitudes. These are God's rules for obtaining happiness in this life and in the next. Make much of the fact that living according to the Beatitudes tends to make us happy in this world, too—an inner happiness of the spirit which outward circumstances cannot destroy. (Needed in the changing world of today.)
- V. Discuss all Beatitudes from the point of view of the pupils who must live in the world as it is today—not from the point of view of a member of a religious community.

¹Published by P. J. Kenedy & Sons, 12 Barclay Street, New York City, New York.

- VI. The examples, for the most part, should be selected from those who have carried out this particular Beatitude while living in the world. St. Thomas More exemplifies all—but especially the first, the fourth, and the eighth Beatitude. He had learned to look upon the things of this world as a means, not as ends, so successfully, that he appeared to be as joyous and happy when he was persecuted, imprisoned, and condemned to death as when he was Lord Chancellor of England, highly honored, successful and respected throughout Europe as one of the most learned men of his time.
- VII. Combine the spiritual and temporal activities largely through linking everyday life activities with the two master-motives listed above—love of God showing itself in love of neighbor—thus habitually linking the daily thought and action with religious truth.²

After having carried out these suggestions for training the pupils in ideals the teacher may rightly wish to check on the results of his training, perhaps in January. The findings made then should induce him to intensify his training during the second semester. It might again be well for him to check his results, perhaps in May. It would be illuminating to have another check-up after the summer vacation. Material that will help our teachers in this regard is now readily available. In *Catholic Faith*, Book Three,³ the problem of training in ideals has been stressed throughout. Charters' material on training in ideals has been adapted for Catholic character education in the writer's *Sex Education and Training in Chastity*.⁴

Would it not seem that a concerted effort made by all the teachers in a school in the direction of training in ideals would produce worth-while results in Catholic living? Cardinal Newman says: "You must consent to thinking moral proofs are grown into, not learned by heart." To know any moral law merely by heart is not to know it because we know only so much as we do. And we do largely not because of our giving assent to some moral law intellectually but

²An Empirical Study of the Ideals of Adolescent Boys and Girls. Washington, D. C.: Catholic University of America, 1936, pp. 21-22.

³Based on Cardinal Gasparri's *Catholic Catechism* and edited under the supervision of the Catholic University of America. New York: P. J. Kennedy & Sons, 1938.

⁴New York: Benziger Brothers, 1930, pp. 408 ff.; pp. 458 ff.

rather because we worship in our heart the personified expression of that law: It's the kind of world one carries about within one's self that is the all-powerful thing.

You might rightly object that up to the present point I have not breathed a word as to who should be the social ideal of the student. My contention is that we must begin work with the student on whatever level of ideals we find him to be. Give the adolescent here and now, what he needs here and now, and what he can appreciate here and now. It is not for us to force mushroom development. Again, it is not for us to attempt anything beyond what God's grace is inspiring the young person to do. Yet, in the meantime, we teachers must hope and pray and strive with all our main to realize what Pope Pius XI has proposed for us in his Encyclical on "The Christian Education of Youth" as the highest ideal in our educational efforts:

The proper and immediate end of Christian education is to coöperate with divine grace in forming the true and perfect Christian, that is, to form Christ Himself in those regenerated by Baptism, according to the emphatic expression of the Apostle: 'My little children, of whom I am in labour again, until Christ be formed in you' (Gal. iv, 19). For the true Christian must live in supernatural life in Christ: 'Christ who is your life' (Col. iii, 4), and display it in all his actions: 'That the life also of Jesus may be made manifest in our mortal flesh' (II Cor. iv, 11).

The highest possible social ideal for both teacher and student is Christ. Even a non-Catholic psychologist agrees that the religious life of adolescents "in its inmost heart and core, consists in personal devotion to a supreme personality. Whatever else religion may include, this is the tap root, out of which all grows, and upon the continued vitality of which everything else depends. . . . At this time in the life of a boy or girl, the character and work of Christ, His sacrifice and His claims, make their most irresistible appeal, and meet with their whole-souled response." We must, therefore, strive to give to our students an intimate knowledge of Christ the God-Man so developed as to produce a warm, personal love of Christ the God-Man (with the stress on Christ the Man) so that the student habitually asks himself: What would Christ think, say and do, if he

were in my present situation? Christ said emphatically that His standard in judging us in the end will be not only whether we loved God but also whether we loved our fellowmen.

By striving to make Christ the social ideal of our students we shall do our part to remedy the two fundamental evils of our age: the ignorance of Christ on the one hand, and the widespread practice of social injustice on the other. The ignorance of Christ is the greatest enemy of Christ. By making Christ known we shall not only bring home to our pupils His wondrous beauty and charm, but at the same time we shall be giving to them the finest possible exemplar for practicing social justice. Christ gave to everyone his due: to His Father in Heaven, to His Mother, to Caesar, to His disciples, to the rich, to the poor. He went about doing good; He fed the hungry, healed the sick, made the blind to see and the lame to walk.

Once we get our students to realize that Christ is their elder Brother, whom they must follow in doing justice as well as in feeding the poor, they will practice the corporal works of mercy and thus insure their happiness not only here but also hereafter. On Doomsday we shall be judged in accordance with our practice of the corporal works of mercy.

St. John tells us that no man has ever seen God. We see God to the extent that we see His goodness reflected in the lives of our fellowmen. But if Christians so live as not to reflect in their lives the goodness of God, they may be responsible for their fellowmen denying the Fatherhood of God. Atheists and communists are not born; they are made. Here is the challenge to teachers. If we can train our students to reflect in their lives the justice and charity of Christ, even the atheistic communist will recognize in them this Christlikeness and come again to believe in the Fatherhood of God as well as in the brotherhood of man. What do you think will impress the communist more favorably in behalf of the Church—inviting him to share a chicken dinner with you or asking him to read a pamphlet attacking the Communists?

I realize I am describing what is a sublime ideal indeed.

We must not be too impatient about realizing at once so high an ideal. We should not anticipate God's grace. Any worthy ideal cherished by our pupils represents a phase of God's beauty and should therefore be encouraged as a stepping stone leading to God Himself.

In the meanwhile, let us be realistic in stressing the social phase in the lives of our students. A school supervisor has recently offered the excellent suggestion that we teachers should make the home-work of our pupils a work for the home, at least in part, rather than an exclusive work for the school. To illustrate: Why should the girl spend the hours from four to six and eight to ten, day after day, on her school-work at home, instead of giving at least some part of that evening to her overworked mother? Might she not help her mother with getting the dinner and looking after other chores about the house? Would it not be an excellent training in social virtue for the girl so to arrange her school-work, at least on some days, as not to make it necessary for mother always to be the last to bed at night and the first out in the morning? It will be excellent training in social virtue for the girl to get the breakfast for the family at least on two or three mornings a week.

And let there be some thought given also to the obligation of the father at home. If this recreation consists in the evening paper and his pipe, the boy or girl might see to it that he has both pipe and paper (I mean the whole paper including both the comic strip and the sporting section) laid out for him at his slipperted ease. Or if dad has arranged for a game of cards, and one of his cronies fails to show up, it might be both charity and justice for the high school student to take a hand in the game and to forego the movies for that night. What should our boys and girls not be ready to give up for their father and mother when we find the heavenly patron of our schools, the great St. Thomas of Aquinas, saying in one of his letters: "Tonight I have given up my prayer in order to write to you." The Angelic Doctor well understood the connection between love of God and love of neighbor.

Far be it from me to restrict the practice of the social virtues to the home. But it is in the home that the practice

of these virtues must begin. It is not only charity that begins at home. I sometimes feel that the school has been responsible to some extent for breaking up the home by diverting the children's interest away from the family hearth. The great hero of many an American teacher would seem to be Rip Van Winkle. American teachers are experts in getting their pupils to mind other people's business. The social virtues should not alienate either the interest or the affection of the children away from the home. Hence my humble plea that the practice of the social virtues should begin at the home. Yet I agree that the practice of these virtues should not end there, but should embrace the neighborhood as well as the whole community and include even pagan babies in China.

THE THEOLOGY OF THE MASS FOR TEACHERS OF PUBLIC SCHOOL CHILDREN IN THE ELEMENTARY GRADES

To bring home to our children a better inner realization of the unselfish love our Lord shows us in the Mass, it seems to me that the following two major truths must be explained to them and made living to them in their hearts as well as in their heads by every pedagogical device within our power. First, in the Mass through transubstantiation our Lord, out of His unselfish love for us, really comes to be present with us, in order to help us, to comfort us, to heal our wounds, to draw us to Him. In this very true sense the Mass is a continuation or, as it were, a renewal of the Incarnation. Second, the Mass is a sacrifice, the Sacrifice of the New Law, a renewal of Calvary and of Redemption. The sacrifice is carried out in the same spirit in which the Sacrifice of Calvary was made. We have to emphasize in teaching the Sacrifice of the Mass, as in teaching the Sacrifice of Calvary, not merely the physical and mental agonies of our Saviour's Passion and death but still more the spirit of utterly unselfish love for us which prompted Him to undergo them for us.

These are the main things, the high points. If our children not only know these things as data of faith, but *know* them in the spiritual and real sense and feel them in their hearts, then the major part of our task in teaching them the Mass is carried out. If they fail to grasp these things, then we have failed.

By Rev. John M. Cooper, Ph.D., "The Theology of the Mass for Teachers of Public School Children in the Elementary Grades," *Proceedings of The National Catechetical Congress of the Confraternity of Christian Doctrine, 1938*, p. 85.

VISUAL AIDS AND THEIR FUNCTION IN THE TEACHING PROCESS*

BROTHER ANGELUS, C.F.X.

St. Matthew's School

Brooklyn, New York

The idea of visualization is not new. In some manner it has been used by all teachers and in all times. In the school of Christ, He used it extensively. Buildings and equipment He lacked. His classroom had for its roof the blue sky; its walls, the green slopes of Palestine, while His pupils sat upon the grassy mounds to imbibe the lessons that He taught. In that classroom He had His pupils turn their eyes upon the common things around them: "Consider the lilies of the field!"; "Behold the birds of the air!" They considered and beheld and learned the lesson. Again, in the parable of the sower, while Christ spoke, they could see the wayside, the rock, the thorns, the fertile land, and could thereby understand more readily the parable's spiritual application.

In the same spirit an old teacher, a veteran in the field of Catholic education, was accustomed to say to his pupils: "Tomorrow, we go out into the country and there see the things of God; and seeing His handicraft in nature, we will see God, Himself." His pupils went and saw, listening to his words of inspiration as they stood in the presence of a towering tree, in view of a sunset bathed in a flood of saffron light, or beholding a rolling country-side, embellished with the tints of the divine artist. In the outing's program, that teacher was making the best possible use of a medium for visualization, the field-day. For his group, he was combining

*This is part of a paper presented by Brother Angelus in Washington, D. C., at a meeting of the Parish-School Department, held on April 13, 1939, at the National Catholic Educational Association Convention.

physical well-being, mental development, and spiritual satisfaction.

The number of visual materials available to the teacher is large and growing in number and refinement. From the standpoint of usage they can be broadly classified into two categories: those by nature separated from the school building and classroom and those that can be had within the classroom or within the school. In the first classification there are nature-study trips, now commonly referred to as "field trips," places of scenic and historic interest, museums, government and civic institutions, factory and commercial establishments. In the second there are the following:

1. Pictures—photographs, art pictures, lantern slides, and motion pictures.
2. Semi-pictorial devices—maps, charts, diagrams, graphs, blackboards and bulletin boards.
3. Objects—globes, models, and specimens.
4. Demonstration—dramatization and laboratory demonstration.

Most of these are indispensable adjuncts in the teaching of all subjects in the curriculum.

The moving-picture in education is a comparatively recent innovation but has been proved beneficial to all, particularly to the mediocre and slow pupils. As a result of the widely known experiments conducted by Knowlton and Tilton in the contribution of the "Yale Chronicles of American Photoplays," to history teaching, the following conclusions, briefly, were reached:

1. They stimulate recitation, causing a far larger percentage of the class to volunteer more often and to greater extent.
2. An increase in the number and improvement in the type of questions, class discussions, etc.
3. An increase in the scope and amount of supplementary reading.
4. Development of interpretation, understanding, and appreciation.
5. Insuring greater permanence of learning.
6. Effecting a considerable economy of time and teacher effort.

Under the direction of Reverend Doctor J. Edward Rauth, O. S. B., of The Catholic University, the same series of motion-pictures was used at St. Mary's Industrial School, Baltimore. Everyone concerned felt that they improved the accomplishments of the boys in history.

Another experiment, often quoted as the Eastman experiment because of its being financed and in part directed by Eastman Kodak laboratories, was conducted by Wood and Freeman. This made use of over eleven thousand elementary school children in towns and cities throughout the United States. The topics were geography and general science. The results closely parallel those of Knowlton and Tilton supporting their claims for film effectiveness. They summarize: "—If we examine the average gains made by the entire group of children taken together we find that the film group excelled the non-film group by thirty-three percent of the standard deviation of all scores."

Those who have had experience in school supervision realize that there has been over-dependence upon textbooks and verbal explanations. Much of the time used in imparting lessons through the textbook-lecture method can be far better spent, if part of it be given to the showing of concrete examples. Such procedure will bring about more definite impressions and clearer thinking on the part of the pupil. To see a windmill in motion would surely be more satisfying than a mere description of the same object. Thus visual aids can provide first-hand and unmistakable evidence, but, it must be observed, to provide correct impressions they must be true representations. To give a reasonably true picture of the Last Supper it would be a mistake to offer for observation the product of a modern artist who portrays Christ and the Apostles as present day Cape Cod fishermen partaking of a meal of baked beans and brown bread.

At this point it is well to emphasize the importance of training in the proper use of visual materials to both in-service teachers and those who aspire to the teaching profession. Every up-to-date teacher-training institution will have a place in its program for opportunities of presentation.

This should not only consider practice in handling the ordinary and traditional means of observation, but should extend to equipment made available through modern invention. It applies especially to the use of the motion-picture. To benefit all must be the objective. Deserving of particular consideration is the dull pupil who learns proportionately less than his brighter associate and who is, therefore, apt to approach the lesson with a direr sensory poverty. This dull-normal pupil will profit relatively more from the showing of a film because it provides a concrete setting for some problem which he would not otherwise understand. The teacher, trained in the selection and handling of film equipment, who has learned to plan a practical presentation is the one who will achieve worth-while results. Haphazard and disorganized effort will only be a waste of valuable time leading to entirely unsatisfactory consequences. On this point, Joseph J. Weber in *Visual Aids in Education* says, "The film can be innocuous and sterile or equally stimulating and fertile, depending largely upon the ingenuity of the teacher. It is he who holds in hand the key to the efficacy of any method of teaching."

In the sphere of educational activity the alert teacher appraises the various types of visual equipment and their practicability for his class program. He should be conservative enough to appreciate the value of the ordinary aids and progressive to the extent of recognizing the vast benefits to be derived from the more recently contrived mediums of visual instruction. In the blackboard he has a most practical aid costing nothing and always available. Maps and charts he can use to advantage. In these common devices the resourceful teacher will be able to secure variety and originality. In a seventh grade classroom one school supervisor reported having seen a large map of the United States over which were distributed small cellophane envelopes, each one containing a specimen of the chief product of the locality where it was attached. In the same room he also found each pupil with a well-planned scrap-book filled with pictures pertaining to the grade work in geography, cuttings from publications such as the *National Geographical Magazine* and

Nature Magazine. Lantern slides can be secured and used with advantage in most subjects. Opportunities for trips beyond the confines of the school will be relatively rare but can be arranged periodically during the school year. After school hours, on a Saturday or holiday, there can be a class visit to a center of particular interest. No class should complete a school-year without having had such experience under the guidance of its teacher. The tremendous obstacles to transporting pupils to remote places, including foreign countries, has suggested the idea of bringing the remote places to the pupils. This the teacher can do effectively through the motion-picture.

In the January 1939 issue of *High Points*, the magazine published for New York City high school teachers, an article by E. G. Bernard entitled, "Getting Your Visual Instruction Equipment," lists eight sources where free slides and films might be obtained for use in schools. Most of these slides and films are intended for elementary school use. The author contends, in opposition to those who say that lantern slides are becoming obsolete, "Glass and film slides will always possess certain unique advantages that make them indispensable for many purposes. They are long-wearing, inexpensive, and easy to handle. Glass slides are capable of most flexible organization and are available in greatest abundance and completeness of coverage." Another article in the same issue lists motion-picture films that are available at a nominal cost for teaching literature and various subjects.

Since the film is so powerful a means for visual instruction in the teaching process, it deserves special consideration. In recent years great strides have been made in perfecting motion-picture apparatus serviceable for school use. Machines have been simplified in both construction and operation. There now may be had compact light-weight forms that can be conveniently carried in portable cases. It is possible to attach the projector to an ordinary electric light socket and to improvise a stand for it in the class room with complete safety and little effort. The costs have been so reduced that even the smaller schools can afford the equipment. With discriminating selection and methodical pre-

sentation the film can be a particularly vital factor in the teaching of Religion, Geography, History, Civics, and health education.

In Religion the film can be made to emphasize in a concrete manner the wondrous events in the life of Christ. The doctrine that He taught can be shown to apply to all peoples with a personal application to the individual. Graphic portrayal, through His example, of self-sacrifice, patience under suffering, life-enduring faith and hope, and divine charity, will affect the thoughts and outlook of the impressionable child. Despite adversity and persecution, the history of the survival and growth of the Church which He founded is replete with matter for film projection that will enkindle in the children a sense of gratitude for and loyalty to membership in the great Mystical Body of Christ. For practical knowledge of Catholic worship, especially in its central theme, the Holy Sacrifice of the Mass, and for correct impressions of the administration and reception of the Sacraments, the film has definite values.

There arises the question of availability of films suitable for utilization in these subjects. Much can be had but through a universal interest in visualization by means of moving-pictures, the Catholic teacher can become a creative influence. In this, as in other projects, there can be effected the economic principle that an increase in demand will tend to an increase in supply. If a constant use is made of films in education, the producers will be impelled to provide not only more but the type of material that is desired.

Constructive progressiveness the live teacher desires and seeks. Inventive genius will find other mediums for visual instruction. Recently conquered ultra-short waves have been harnessed to carry television images. Television sets are reported to be selling in London, England, at the rate of five hundred a week, and the reasonable estimate for 1939 is forty thousand sets. Television is being described today by *The Times* of London as an industry in full bloom. Telecasting equipment has been installed permanently in Israel Zion Hospital, Brooklyn, New York. Within the past month

at this hospital there has been regular telecasting of actual surgical operations for observation by internes, nurses, and staff doctors. In the school, telecasting will not displace silent picture projection but one can expect it to become a vitalizing force in visual education. At the present time throughout the United States, school buildings are being equipped for this progressive service.

While much has been said for visual aids and their function in the teaching process, and much more can be said, there will always remain in the Catholic philosophy of education the feeling that these aids are but a means to an end and not the end itself. Thus the alert administrator will so supervise in his school that the essentials of teaching will not be lost sight of but will be ever present as a strong foundation to be further strengthened by the use of such efficient means as visual aids.

The life-interest of the Catholic teacher in his philosophy of education should and does urge him to apply every laudable means toward its advancement. In the teaching process, if properly used, visual aids will render manifold assistance to the teacher in developing the spiritual, mental, and physical growth of the pupil that he might adjust himself to life, become a useful member of society, and direct his life toward the ultimate goal of eternal salvation. With alertness for the adoption of the new and an added interest in the means already at one's disposal for visualization in education, there can be achieved greater and more lasting benefits for those whose Catholic educational advancement lies in our care.

College Religion

A CATHOLIC EDUCATIONAL TEST

REVEREND W. MICHAEL DUCEY, O.S.B.

St. Anselm's Priory
Brookland, Washington, D. C.

It has become habitual with American Catholics to regard our Catholic educational system with a certain justifiable pride, mingled with an equally justifiable confidence that its record of glorious achievement "for God and country" shall continue, and with ever increasing lustre, as time goes on. But just now, at this particularly critical period in Christian history, our confidence may perhaps be not quite as unwavering as it used to be, if only for the reason that so many other time-honored institutions are crashing all about us. The very atmosphere we breathe is heavy with portents of calamity, and new doubts and nameless questionings are arising from the most unsuspected quarters. Even the most sacred and accepted of human ideals, the most venerable of human philosophies are being subjected to a new and searching scrutiny: nothing seems exempt from attack, everything must be re-valued, newly appraised; and all tradition, all the precious total of human experience, all values that have stood the test of time, apparently must be won again.

In such a predicament, we Catholics naturally will desire to find some truth or principle that will encourage us, some concrete value of our Faith that is specially fitted to steady our confidence in that educative system which is our pecu-

liar joy and pride. Unlike those other more supernatural institutions whose intrinsic worth are based solidly upon the foundations of divine revelation, this one is peculiarly exposed and vulnerable from exterior attacks that are launched in the name of human progress. Already we have been forced to adopt methods and programs and standards in education that have come from purely secular educational science. Whether or not our adoption of them has proved an unmitigated blessing, the fact remains that we cannot, as Catholic educators, remain utterly oblivious to the intellectual trends in the world about us, although we can, and often do, in our capacity as Catholic believers and communicants.

What truth or standard is there in our educational system, therefore, that is well calculated both to strengthen our confidence in the marvelous potencies of the latter, and to meet squarely and efficiently, the modern nihilistic challenge? What is that Catholic doctrine which is taught regularly in our schools and which when thrown into bold relief can become a flaming banner around which to rally the forces of our courage, a mighty sword with which to defend ourselves against the threatening hosts now gathering all around us? Posed in such a way, our problem becomes an easy one. As believing Catholics we know, beyond the shadow of a doubt, that in holy Mass we possess a divine reality that, by its very nature, is adapted not only to fill us with all strength and courage, but also to suffuse us with clearest light concerning whatever problems and difficulties and anxieties may afflict us in this querulous age.

But in reaching this conclusion, we should simultaneously make an important reservation. If the Mass is actually to serve us in such a manner, if it actually does apply to this two-fold need of ours, we must think of it rather in its relation to our daily lives, than in its relation to the sum-total of our religious knowledge. What we desire to achieve is, primarily, certain definite concrete results in terms of daily living; therefore, our aim will be accomplished more readily by thinking of definite modes of conduct, definite attitudes of mind or heart that participation in the Mass ideally

should produce. We can take for granted that our knowledge of the Mass leaves nothing to be desired, especially since we are now interested primarily in what Catholic education should contribute in this crisis. Unquestionably, it is already contributing its full share from the standpoint of technical knowledge, so that all who graduate this year, for instance, can be presumed to have an adequate theological grasp of the meaning of the Mass. But that is not enough: they should have in addition an appreciation of the Mass that will eventually become manifest and measurable in the form of habits and modes of life. For the reality of the Mass is not only an object of our religious belief, it is also, or it should be, a deeply penetrating religious experience, the very center and fulcrum of our religious life.

Let us now consider some at least of the results we can logically expect to find in the products of Catholic training, provided the Mass has actually assumed this important central position in their lives. For instance, there is their attitude toward the supernatural world as a whole, and their practical faith in God's presence and proximity in particular. Frequent and fervent participation in the august Sacrifice of the New Law constitutes in effect, a tremendous and ineffable revelation of the divine omnipotence and wisdom, concentrated in one single act of His redemption, projected on the altar. We who assist thereat are the privileged familiars of the courts of heaven, witnesses of an oft-repeated yet unchanging wonder that has once and for all spanned the boundaries of space and time, conquered all iniquity, mastered completely the forces that would otherwise destroy and ruin us. True, we have seen all this "dimly, as in a glass;" true, we are plunged thereby into the depths of a mystery that is as ineffable as it is indubitable; but for all that it has been and remains for us an experience of supreme reality and importance, and of the most vital relevancy in our lives. Hence, we are justified in expecting to see some distinctive sign of this not only in ourselves, but also in all who emerge from our religious schools; signs that differentiate them from all who have not had the precious

privilege of this religious experience; signs, in short, that show them to be in fact "living testimonies of the Faith."

Another exterior symptom of a proper appreciation of the Mass should be, we think, a sincere and deep respect for tradition, for the glories of the past, and particularly of that past known to us as Christian antiquity; for the Mass is essentially a creation and a living survival of the latter. If our lives are truly centered in holy Mass we cannot avoid becoming "conservatives" of the deepest dye, as far as concerns our chief methods of religious expression. The thoughts, aspirations and ideals that are imbedded in the structure of the Mass are precisely those of an historic era which otherwise has been all-but forgotten; and not only do they become our own at Mass, but also the special devices by which they are outwardly expressed. Here, around the altar of the Eternal Sacrifice, where are spent the most significant and uplifting moments of our earthly existence, we become the authentic exponents of the classic Christian time, preserving its precious treasures, carrying intact down into our own day its priceless cultural heritage. Surely then, no Catholic worthy of the name, will be found among those thoughtless moderns who recoil at every vestige of this ancient culture as though it were a plague, who complain when prayers are not "in the vernacular", and to whom any form of religious expression not strictly "up-to-date" seems foolish and wholly unintelligible.

Then there is what we may term the social attitude which should be engendered by centering one's life squarely upon the Mass. The burning social question of today is answered with practical clarity, we Catholics know, by that doctrine known familiarly as the mystical body of Christ, but only when understood in close relationship with our Mass. For it is here that the ineffable union of all the redeemed with Christ becomes fully operative, and it is chiefly here therefore, that we are to acquire a sense of human solidarity and brotherhood that is most truly Christian. Here both Head and members act together as one unit. Here, we are intimately joined one with another, and with Him who is the very source of our life and strength and

light. We constitute but one single supernatural entity, and at the same time, are united in the performance of one and the same exterior action, expressing the same thoughts and aspirations. Thus we become ever more closely knit together, and show forth visibly what is actually the highest possible ideal of Christian charity, and what is as well the practical model upon which to carry it out in daily life. "That all may be one in Christ" is indeed a primary object of the Mass, just as it was of Christ's death upon the Cross; and we find in Mass immeasurable strength and light whereby to achieve it. Light and strength indeed for every form of doubt, distress, affliction in this world; for here we not only call before us the vibrant memory of the Saviour's heroism, but project it, as it were, upon the present plane of our existence, in our very midst, so that with Him we may accomplish the very deeds of valor by which eternal victory has been won.

Finally, and as a logical conclusion from this consideration, Catholics who truly appreciate their Mass are assured that the highest achievements of Christian heroism and perfection are within their grasp, for these become possible, in the last analysis, only in and through Christ's redeeming act. We are made holy thereby, and all other devices by which we cultivate virtue and avoid vice are but the accompaniments thereof. Our cooperation is indeed essential, but since the objective effect of sanctification is directly produced by Christ's redeeming grace, we Catholics above all should be aware that no form of conduct can be truly Christian without the living Christ. We are living Christs, for not only do we imitate His example, recall His memory with zeal and affection, but in Him "we live, and move, and have our being," and this principally and pre-eminently in holy Mass.

From these considerations, therefore, we may be able to form a practical notion of what should be the ideal of Christian conduct, when Christian life is based solidly upon the mysterious Sacrifice of the Altar. We may legitimately look for evidences such as these, at least in that part of modern society that is Christian in the only true sense of

the term. Perhaps it is not yet sufficiently strong and numerous and articulate to make its influence felt effectually within society as a whole. Certainly the ills and torments now being undergone by the latter, show conclusively the universal need of humanity today for the Mass and all it implies. Hence we Catholics have a duty and a responsibility of the gravest kind, incumbent upon us: we must be true, literally and unswervingly, to the Mass. Perhaps we have been adversely affected in our grasp of it, in our assimilation of its deep practical significance for the world of today, by the impact of worldly disbelief and unrest. If so, we should again apply to ourselves the test of Catholic conduct in respect to the Mass; and if we fail therein, the remedy, we know, is ready to our hand. So, too, with the products of Catholic education, to whom we look with such expectant hope now, as the moment of their entrance into the maelstrom of the world approaches. If they, too, pass this test, then indeed all will be well, society will not collapse, civilization will not perish, for the mighty Christ still rules, commands, guides His redeemed humanity. In us, and above all through us, He shall save the world.

TEACHING RELIGION IN HIGH SCHOOL AROUND CHRIST

The details of any method are not a matter of worry. The need is to have teachers intimately acquainted with the Gospels. A teacher who is master of the Gospel scenes can readily adjust himself to any textbook or course. It is said that teachers are too busy and that they want short cuts. But if teachers would substitute the New Testament for much of the sentimental or cursory reading that they indulge in, they would in a year or two note a difference in their own appreciation of the Master and they would find themselves imitating His technique. A gospel-minded teacher will not teach the Creed abstractly but will put the Personality of Christ into those propositions.

By Rev. William H. Russell, Ph.D., "Teaching Religion in High School Around Christ," *Proceedings of The National Catechetical Congress of the Confraternity of Christian Doctrine, 1938*, p. 153.

THE FRESHMAN RELIGION PLACEMENT TEST

College administrators are no longer in need of being urged to realize the necessity of discovering the backgrounds, needs and abilities of students before advising them regarding their college work. In our present set-ups, more or less detailed student personnel systems provide for numerous methods of ascertaining what will be best for the students as a highly complex individual, while counselors and deans are busy making adjustments that will decrease the waste of human endeavor in our educational systems.

The work of the Freshman Religion Placement Test Committee has been carried on during the past four years as an attempt to provide means in the field of Religious education comparable to those offered in secular studies. Definite results have been obtained, but much remains to be done if the final achievement should in any way compare, scientifically, with what has been accomplished in other fields. It is unnecessary to repeat suggestions for improvement and extension of the work of the committee, since these have appeared several times in this *JOURNAL*¹ as well as in other publications.

While the two forms of the Religion Placement Test, published and sold by The Bruce Publishing Company, Milwaukee, Wisconsin, are not comparable, percentile ranks of sampling scores on the two forms were computed and were published in the May, 1938, issue of the *JOURNAL*. These ranks may serve as a substitute for comparability in the two forms of the test when the second form is used as a follow-up on a test previously given.

Although a representative group of colleges and universi-

¹Vol. V, No. 10 (June, 1935), 837-38; Vol. VI, No. 5 (January, 1936), 406-409; Vol. VI, No. 6 (February, 1936), 521-523; No. 7 (March, 1936), 619-621; No. 8 (April, 1936), 707-712; No. 9 (May, 1936), 816; Vol. VII, No. 1 (September, 1936), 60; No. 3 (November, 1936), 261; No. 5 (January, 1937), 417-425; No. 6 (February, 1937), 488-89; No. 6 (February, 1937), 552-562; No. 7 (March, 1937), 641-643; No. 9 (May, 1937), 786-787; No. 10 (June, 1937), 895-905; Vol. VIII, No. 1 (September, 1937), 71-72; No. 6 (February, 1938), 530-534; No. 9 (May, 1938), 771-774; Vol. IX, No. 1 (September, 1938), 41-48.

ties used the test in the fall of 1938, only a relatively small group reported the results of tests given at the beginning of this school years. After deleting the reports of those schools which used the 1936 form of the test, summaries of the reports of fourteen institutions using the 1937 form were made and are now published for JOURNAL readers.

UNIVERSITY OF NOTRE DAME

Freshman Religion Placement Test—1938
1937 Form

TABLE I
DISTRIBUTION OF HIGH SCORES, LOW SCORES, RANGES AND
MEDIAN

Institution	No. Scores	High Score	Low Score	Range	Median
1	37	169	39	130	131.
2	56	171	55	116	117.5
3	74	179	25	154	117.
4	29	160	22	138	116.
5	49	179	34	145	116.
6	96	167	48	119	111.
7	43	170	30	140	111.
8	84	165	41	124	110.
9	98	177	21	156	106.5
10	97	176	35	141	106.
11	29	165	45	120	105.
12	93	163	27	136	91.5
13	56	165	7	158	89.5
14	169	173	1	172	85.

is number

The results reported for the academic year 1938-1939 indicate a forward movement. The median of all scores is 106.9, an advance of 5.5 over last year's median score of 101.4. The range in median scores of individual schools this year is 46 while that of last year was 74.5, last year's median scores being higher and lower at the extremes than this year's.

Another interesting comparison is to be noted in the fact that the median scores of students who had four years of Catholic high school training and no Catholic elementary school training is again correspondingly higher than the median scores of students who had eight years of Catholic elementary school training and no Catholic high school training. Last year's median scores for these groups were

TABLE II
FREQUENCY DISTRIBUTION AND MEDIANs
ACCORDING TO THE VARIOUS NUMBERS OF YEARS SPENT
IN CATHOLIC SCHOOLS

Scores	High Score.....179		Range.....178				Step interval.....10 points	Totals
	Low Score.....	1						
	Frequencies for the numbers of years indicated							
Scores	Over 12	12	11-9	8	7-5	4	3-1	0
170-179	1	5	3	0	0	0	0	0
160-169	0	17	7	1	1	2	1	0
150-159	1	28	10	0	1	2	1	0
140-149	1	45	15	0	3	4	1	2
130-139	4	56	16	2	3	3	2	0
120-129	0	36	20	12	8	6	8	3
110-119	3	66	27	11	6	6	5	5
100-109	4	37	20	16	21	7	5	14
90- 99	2	27	8	15	10	9	13	16
80- 89	1	20	12	19	14	6	8	19
70- 79	1	9	1	11	9	4	9	27
60- 69	0	5	2	5	16	1	9	26
50- 59	0	0	1	4	6	3	5	22
40- 49	0	0	0	1	3	2	6	19
30- 39	0	0	0	0	0	1	2	5
20- 29	0	0	0	C	0	1	2	6
10- 19	0	0	0	0	0	0	0	4
0- 9	0	0	0	0	0	0	0	4
Totals	18	351	142	97	101	57	77	172
Medians	113.3	113.19	110.	95.6	92.5	102.1	86.8	70.
								1015
								106.97

109.5 and 91.8 respectively, while this year's median scores were 111.4 and 92.3.

A study of the accompanying tables summarizing the results of this year's tests will serve to emphasize the generalizations and conclusions made in previous studies. The sectioning of classes according to results has proved successful where it has been used and, in most cases, with skillful teaching of the lower groups, it has been found that freshman sectioning is sufficient to guarantee the bridging of the gap for those students whose backgrounds are inadequate for following the regular freshman Religion course. The committee, therefore, urges:

1. More general use of the Freshman Religion Placement Test;
2. Sectioning of freshman students for the purpose of adapting instruction;
3. More and better prepared college teachers of Religion.

TABLE III
 FREQUENCY DISTRIBUTION AND MEDIAN FOR
 STUDENTS HAVING 4 YEARS IN CATHOLIC HIGH SCHOOLS
 AND 0 YEARS IN CATHOLIC ELEMENTARY SCHOOL
 AND
 STUDENTS HAVING 8 YEARS IN CATHOLIC ELEMENTARY AND
 0 YEARS IN CATHOLIC HIGH SCHOOL

Soores	Frequency 4 years C.H.S.	Frequency 8 years C.E.S.
170-179	0	0
160-169	2	0
150-159	2	0
140-149	3	0
130-139	1	0
120-129	4	6
110-119	7	10
100-109	6	14
90- 99	5	13
80- 89	4	18
70- 79	0	11
60- 69	0	4
50- 59	1	3
40- 49	0	0
30- 39	0	1
20- 29	1	0
10- 19	0	0
0- 9	0	0
<hr/>		<hr/>
	36	80
Median	111.4	92.3

THE CATHOLIC GRADUATE IN PARISH ACTIVITIES

There is an age-old tradition of respect for what is called "Learning," and something akin to reverence for one who has had exceptional educational advantages. Now this tradition of popular respect and reverence imposes its reciprocal obligation upon the Catholic college graduate who, in the popular estimation, is an educated person, and nothing else in the whole external life of such a person should be given precedence over his duty to be Catholic in the fullest sense of the word.

The Catholic graduate should be identified, first of all, with the parish societies that are intended primarily to promote the spiritual welfare of the people of the parish. The sodalities and confraternities of men and women should receive the sympathetic and active cooperation of the Catholic graduate, who—whatever his title to distinction along other lines—is but one of God's children within the sacred inclusiveness of the Church. An education that lessens a graduate's relish for things spiritual, that prompts aloofness in the public expression of faith and devotion, is of very doubtful value.

By Rev. Michael J. Scanlan, "The Catholic Graduate in Parish Activities," *Proceedings of the Eighth Biennial Convention of the National Catholic Alumni Federation, Boston, Massachusetts, 1937*, p. 85.

Confraternity of Christian Doctrine

FROM THE PROVINCE TO THE PARISH

The six *regional* Catechetical Congresses sponsored by the Confraternity of Christian Doctrine during the past three months, may be counted as six forward steps in an educational program that has the solidarity of the "parish" Confraternity as its goal.

The national Catechetical Congress sponsored annually by the National Center naturally reflects the growth and progress of Confraternity work; it also points the way toward further development. It is, in reality, an institute where the complete Confraternity program, as it should function in a parish, is demonstrated on a large scale. But the national Catechetical Congress cannot hope to have its influence reach to every parish in the country. The number of those who can attend the national congress is limited. And though many of the participants are bishops, diocesan directors, and active Confraternity workers who direct and promote Confraternity activities in their diocese, it is a heavy missionary task to bring back the benefits of the national congress not only to the diocese, but to the parish.

Furthermore, the majority of pastors upon whose interest and understanding the vitality of the parish Confraternity depends, have neither the time nor the money to travel great distances to the national Catechetical Congress. The majority of parishioners, eager to take part in Confraternity work, may never have an opportunity to see a national congress. And, despite the solicitude of the hierarchy in promoting this agency of the Church for the religious instruction of those outside the Catholic School system, there are thousands who do not know that the Confraternity of Chris-

tian Doctrine offers them a privileged work in Catholic Action.

The field of labor for the Confraternity of Christian Doctrine is strictly defined. It is concerned solely with *religious* instruction of those outside of the Catholic school system. To cover this vast field it needs, as Archbishop McNicholas said, "lay catechists by the hundreds of thousands." It needs teachers for its religious vacation schools and school year religious instruction classes; it needs leaders for its adult religious program—the religious discussion clubs; it needs parent-educators that there may be religious instruction in the home as well as in the catechism class; it needs helpers to prepare vacation school materials and to distribute Catholic literature; it needs fishers to seek out those in need of religious instruction. In brief, it needs workers,—call them agents, missionaries, lay apostles or what you will,—in every walk of life; in the home, the office, the factory, on the farm, who can bring the "glad tidings" to those who have not heard, or having heard have not understood. The base of operations for this work, conducted under the direction of the Bishops and clergy, is certainly that unit of Church organization, the *parish*.

If the Confraternity of Christian Doctrine is to build lastingly, if it is to establish a permanent corps of lay catechists, it must build solidly with the parish unit as the foundation. To reach the parish it is necessary that the benefits derived from the annual national catechetical congresses be brought "closer home" through regional catechetical congresses.

The suggestion of the Episcopal Committee on the Confraternity of Christian Doctrine, that the ecclesiastical provinces of the United States sponsor an annual regional congress, each diocese within the province accepting its turn as host, met with generous response.

The first regional Catechetical Congress was held last March in the Archdiocese of San Francisco at the invitation of the Most Rev. John J. Mitty. The dioceses of Sacramento, Salt Lake, and Reno, as well as the Archdiocese of San Francisco, participated in a two day session. The

Confraternity program was demonstrated by nationally known Confraternity leaders to the interested crowds that came from the surrounding dioceses. On April 12-13 another regional Catechetical Congress was held at St. Paul. The Most Rev. John G. Murray, host to the Congress, invited the participation of the dioceses of Bismarck, Crookston, Duluth, Fargo, Rapid City, St. Cloud, Sioux Falls and Winona. On April 27-29 a regional Congress took place at La Crosse under the patronage of the Most Rev. Samuel A. Stritch. The Most Rev. Alexander J. McGavick, Bishop of La Crosse, was host. The Bishops of Superior and Green Bay dioceses not only urged the full cooperation of their dioceses but personally took part in the program. On the same dates New Orleans held its first regional Catechetical Congress, having preceded it with intensive organization work in the entire archdiocese. The Most Rev. Joseph F. Rummel, Archbishop of New Orleans, sponsor for the Congress, had the generous cooperation of the Bishops of Oklahoma City and Tulsa, Mobile, Little Rock, Lafayette, Natchez, and Alexandria.

In late April, another regional Catechetical Congress, under the patronage of the Most Rev. John F. Noll, Bishop of Fort Wayne, was held at St. Mary's College, Notre Dame, Indiana. This Congress had an added significance in that it made a direct plea to students in Catholic Colleges to prepare themselves for an active part in their parish Confraternity program. Notre Dame University, Rosary College (Chicago), St. Joseph's College (Adrian, Michigan), College of St. Francis (Joliet), Barat College of the Sacred Heart (Lake Forest), Nazareth College (Louisville), Nazareth College (Michigan), St. Catherine's Junior College (Kentucky), St. Mary-of-the-Woods College (Indiana), Marygrove College (Detroit), University of Detroit, Loyola University (Chicago), Our Lady of Cincinnati College, and Notre Dame College (South Euclid, Ohio), are among the number of Catholic colleges and universities whose representatives participated in the program. The CYO of Fort Wayne, having adopted the Confraternity program of religious discussion clubs, took a notable part in the Congress.

"The need of a lay apostolate in every parish" was selected as the theme and was intelligently and inspirationally interpreted by the student representatives.

The Catechetical Congress held at St. Mary's College is the first in the United States in which Catholic colleges, a valuable source of supply for trained lay leaders, have been the principal participants. The Congress was a tribute not only to its sponsor, Bishop Noll, but to the president of St. Mary's College, Sister M. Madeleva, whose broad interests in the works that promote the Church, have given her a keen realization that the Catholic College has a duty to the parish in preparing its graduates to take an active part in parish life. The Confraternity of Christian Doctrine will have achieved a great advance if the Catechetical Congress held at St. Mary's is duplicated in other Catholic colleges and universities.

It was to be expected that the Archdiocese of Los Angeles, one of the most active in the Confraternity, and one which has made a notable contribution to the religious vacation school program, would generously respond to the suggestion of the Episcopal Committee and sponsor a regional Congress. The Most Rev. John J. Cantwell, Archbishop of Los Angeles, set aside May 7-8 as Catechetical Congress days. The dioceses of Monterey-Fresno, San Diego and Tucson took an active part in the Congress. The diocese of Tucson had preceded its participation by four weeks of intensive Confraternity organization.

In three months' time, Regional Catechetical Congresses have stimulated and recruited thousands of workers who would not otherwise have been reached. It was possible for the clergy within the region to attend the Catechetical Congress. And it was far more advantageous for willing but over-burdened pastors to see Confraternity work demonstrated than to know it only in theory. A pastor who has seen a discussion club in action; who has watched a catechist conduct a model vacation school class; who has visited the fishers' and the helpers' institute and learned what assistance they can be in a parish, has more heart to

undertake the organization of a complete Confraternity parish program because he has seen that "it works."

That the national Catechetical Congress reaches the diocese is proved by the fact that the Confraternity of Christian Doctrine is now canonically erected in 93 dioceses of the United States. That the regional Catechetical Congress will reach the individual parish is not only the hope but the certainty of those who have witnessed them.

KNOW THYSELF

The most valuable part of Catholic Education should be a systematic training in examination of conscience. Every child should leave school well equipped as a result of such training, no amount of talent, of learning, of qualifications will make up for it; the child has to face a changing world, he must have some criterion which is stable and permanent, which will never fail him. He will make mistakes, no doubt, but if he is perfectly sure of that criterion then he is less likely to make mistakes through ignorance of himself and of his own reactions to the circumstances of his life. The regular examination of conscience develops the character as no subject on the school curriculum can develop it because it guides the use of free will and it develops the sense of values. That constant choosing which has to go on from the earliest years is given a bias in the right direction so that the weighing of values becomes habitual and when an important choice has to be made it comes more easily and more surely.

By Marguerite Malone, "Know Thyself," *The Sower* (January-March, 1939), p. 9.

ITEMS OF INTEREST FROM THE DIOCESE OF ERIE

In September, 1937, the Most Reverend John M. Gannon, Bishop of Erie, engaged the assistance of several Mission Sisters, Servants of the Holy Ghost, from Techny, Illinois, to further the cause of religious instruction in rural districts in his diocese. At present, nine of these Sisters are engaged in the teaching of Religion and other welfare work in rural areas of Erie. During the summer their number is considerably augmented. The work of the Sisters from Techny in Erie is a part of the Confraternity program in that diocese. The Sisters do field work entirely. They are not engaged in teaching in the parochial schools. The diocese of Erie follows the Confraternity program suggested by the National Center in Washington. At present Erie has twenty-six rural Catechetical Centers, located in various parts of large rural parishes. The classes meet in homes, public schools and public halls, and even in grocery stores. The work of the Sisters in Erie is only one part of the Confraternity program. Last summer in that diocese there were 181 vacation schools. In the city of Erie proper thirty members of the laity, that is, persons who are not religious, were engaged in this work, and eighty members of the laity took part in this same work outside of the city.

Just recently the editorial office of the *JOURNAL OF RELIGIOUS INSTRUCTION* had an opportunity to read some of the reports submitted by the Sisters of the Holy Ghost to their superiors at Techny. The *JOURNAL* acknowledges with gratitude permission to use the following miscellaneous items from these same reports. We believe they will be of interest to all our readers and, at the same time, it is our hope that they may urge others to become more interested in the work of the Confraternity of Christian Doctrine, with its splendid organization to meet needs similar to those now being cared for by the Sisters of the Holy Ghost in Erie.

One little girl had to walk four miles to get to the nearest center.

She did so gladly although her home environment was far from inviting to anything religious. Her mother is a fallen away Catholic; all her brothers and sisters are no longer practicing Catholics, and she has no way of going to church, although she was willing to walk if her mother would only allow her to do so. She is 8 years old, is not yet baptized, and still, in spite of all the criticism she meets with from her family, longs for the day when she can become a child of God.

One of the first and most important elements of this type of work is getting in contact with the people. The Sisters do this in various ways, one of the most interesting being the daily traversing of miles and miles of rural districts in order to round up the stray sheep. The Sisters approach a farmer or his wife, and upon inquiring if any Catholics live in the vicinity learn to their great delight that these very people are or should be Catholics. Then they ask how many children they have and sometimes discover that out of a family of eight or nine, possibly one or two has made his First Holy Communion, three will not have been baptized and the rest do not go to church any more. This deplorable situation can be multiplied several times.

One day the Sisters came to an old farmhouse. They asked if they might use this home to teach catechism, for they had found out that there were eleven children in the family, some of whom had not yet been baptized and most of the others knew little or nothing of their religion. The woman gave her home and promised to attend the instructions, too. After the lesson the Sister spoke to her, and what a story she had to tell! Of her eleven children not one attends church; big girls fourteen and sixteen years of age have not made their First Holy Communion; only one has been confirmed, and the youngest are not yet baptized. There isn't a single one who can say as much as an Our Father, and when they were asked to make the Sign of the Cross, they looked at the Sister in blank amazement. You can imagine, then, with what enthusiasm the Sister in charge began her instructions. . . . Now this family attends class regularly, and we hope soon to bring them all back to the church.

Besides making homes the centers of instructions, the Sisters were fortunate to procure rural district schools in which to give lessons. This was very necessary as most of the children in our charge are in school daily until four o'clock, and unless the Sisters could be at their disposal when class was dismissed, most of them would never come to instructions as they would have to walk four

to five miles in order to reach home, and this would mean they would not arrive home until six. To obviate this difficulty, the Sisters are at the respective schools at 3:45, so that class may begin promptly at four. Having the use of the schools is a great advantage, for the lesson can be carried on by means of Chalk Talks, etc., which fascinate the children. After the lesson has been thus explained, the children must reproduce the diagrams on the board; thus this threefold method of seeing, hearing and reproducing is an easy and effectual means of imparting to their minds the essentials of our holy religion.

We were not able to secure rural schools in all sections, so we are obliged to teach out in the open and even in grocery stores. Far from being a disadvantage, the latter centers are a great advantage for seldom does the Sister come home without being supplied with one or the other means of subsistence. This, together with the farm produce which the Sisters receive several times each week, is but a part of the hundred fold promised by God to those who love and serve Him.

Teaching catechism is the main purpose of our work and many an interesting class we have. One little boy who was very eager to learn the Apostles' Creed insisted upon saying, "suffered under Puncum Pilate"; and this same little boy when Sister asked if it were a sin to kill someone, quickly answered: "No, it ain't." Another little boy who was only five, after listening to an explanation on heaven, when asked how long he would like to remain there, said he thought he would stay about two months. These are but a few instances taken from our daily experiences, but they are sufficient to prove that there is a certain amount of joy and delight bound up with the more important part of our work.

A——— is a small town with a large public high school. Classes are conducted every Sunday morning between masses for the children of the grade school. Those attending high school have been organized into a Junior Study Club and a Sodality. In this way the Reverend Pastor hopes to meet the requirements of the Confraternity of Christian Doctrine which demands catechetical instructions for all boys and girls through grammar school, high school, and college. So far we have one hundred enrolled, but with the completion of the above program there should be within the vicinity of two hundred.

One man who attended our school rode a bicycle eleven miles to and from school daily. A member of the children attending our

instruction classes walk 6 or more miles to attend at the closest center.

A parishioner who is employed in collecting the rents in G_____ County is of great service to us by indicating, the "would-be" or "should-be" Catholics in his territory. One of the tenants pleaded with him to find an old auto, that he might possibly attend Sunday mass again. Upon hearing of the catechetical centers recently established, he fairly broke out in shouts of joy at the thought of procuring such an advantage for his four motherless children.

On Sunday, Tuesday and Wednesday we travelled far and wide and succeeded in visiting fifty families and enrolling all the children from six to sixteen years of age. Many of all ages, one even up to sixteen years, have not made their first Confession or Communion. Why, one lady even asked in great surprise: "Will my boy have to take instructions before making his first Communion? I don't remember that I did;" and in Sister Maria's class a child remarked: "But I thought Mary would have to make her first Communion before she goes to Confession." However, everywhere we were welcomed warmly, for the poor people realize their plight and are only too happy to have something done for their children.

We first established a center in a private home, but as this grew within a week, we saw fit to take a second step. Up to the little one-room school house we went and asked the teacher if we could have the warm school room for instructing the Catholic children after school hours. She took the matter up with the local school board and promptly notified us that the room was at our disposal. All the children except two are Catholics, and all wished to stay after school. Another school for this district is located two or three miles away, and since the majority are Catholics we have also asked for that place. Then we have a little school in S_____. The children are very eager to learn and sometimes a half dozen or more adults come to listen, too.

Last week a frail, puny, little youngster of twelve came late for class. She had been late the week before too, so Sister asked for an explanation. With tears in her eyes the little one said, "Sister, I couldn't leave home any sooner. I had to take care of the baby, and my mother is sick."

"What time did you leave home?" asked Sister.

"At one o'clock," was the reply.

"One o'clock," said Sister, puzzled; "where do you live?"

"I live in A——— and that is ten miles away from here," answered the little one.

Ten miles this child walked all alone through the snow, and besides it had been snowing and sleetting that whole day. The catechism instruction meant something to this little girl. Most of the children walk two, three, and four miles to attend the religion classes.

In February when we began our instruction at F———, we found twenty children attending that school, eighteen of whom were baptized Catholics. But sad to say, most of them had never seen the interior of a Catholic Church. Their parents, feeling the need of religion and prayer, went to the nearest church. Unfortunately it was a Greek Orthodox church, the services being held not by an Orthodox priest but by some preacher under the pretense of being a Catholic priest. Here to this man's false religion the hearts of our Catholic people were being drawn; but God's hand intervened. When the Sisters visited the homes of these people, they were not welcomed but looked upon suspiciously. In due time the confidence of the people was won—they believed and saw clearly that we came to lead the lost sheep back into the fold. Today we are not only welcomed but received into their homes by grateful hearts. The parents and their children have left this schismatic church and now travel from ten to thirty-five miles to assist at Holy Mass on Sundays.

Three of our girls walked six miles to go to confession, and the same distance had to be covered on their return trip. Here is an incident indicative of the ignorance we must dispel. Two of the boys went to confession again after a long lapse of time. Reverend Father told us he was very much confused when one of the boys handed him a quarter while the other gave him four cents to pay for their confession. These Catholic children are under instruction, but it never occurred to us that they had such notions and would think it necessary to pay for a confession.

A crowd of excited children met Sister M——— and told her that the Board had closed their school. Their key could not unlock the new padlock which now replaced the old one. With little ado Sister said, "Well, we must find another place for summer school. Let us walk down the road and see what can be done." One of the girls suggested that they had a large wood shed on one of their pastures down in a dried-up creek; perhaps that would do. Immediately the group went to inspect the place which was about ten blocks distant from the school and found it practical enough for

their purpose. Class began with the children perched on open window sills. On the following day the girls had swept the floor while the boys had procured an old car-seat for the teacher. Thus the course continued uninterruptedly for six weeks. Marvelous to say the poverty and seclusion of the shed attracted many more older children who had found it hard to come to a little country school. By the end of the course the enrollment had increased from eleven to twenty-nine boys and girls,—varying in ages from nine to twenty-six.

Some non-Catholics are also taking instructions. In one family the father, mother, and children are awaiting the blessed day that will hail the entire family into the one true Church. Time and again we have been edified at the devotion with which the non-Catholic father hears Mass and at his readiness to leave his work in the field and hurry home at the appointed time for further instructions in the Faith he desires to embrace.

THE THEOLOGY OF THE MASS FOR TEACHERS OF PUBLIC SCHOOL CHILDREN IN THE ELEMENTARY GRADES

It is obvious that while the objectives of theology and of religious education to a certain extent coincide, on the other hand they largely differ. As content must be chosen in view of basic objectives, the respective contents should also widely differ. For instance, dogmatic theology should treat thoroughly the question of the matter and the form of the sacraments, and it does so. But there is no earthly reason why the matter and form of sacraments, except Baptism and perhaps Marriage, need be treated as such in religious education classes, because our children are not going to confer these sacraments. There is no more sense in teaching them this than there would be in teaching elementary or secondary classes in hygiene and health the technique of administering anaesthetics.

By Rev. John M. Cooper, Ph.D., "The Theology of the Mass for Teachers of Public School Children in the Elementary Grades," *Proceedings of The National Catechetical Congress of the Confraternity of Christian Doctrine*, 1938, p. 83.

NOTES FROM THE NATIONAL CENTER OF THE CONFRATERNITY OF CHRISTIAN DOCTRINE

THE CONFRATERNITY QUESTION BOX

EDITOR'S NOTE: Inquiries on Confraternity of Christian Doctrine programs and activities are invited from our readers. Questions may be sent directly to the National Center of The Confraternity of Christian Doctrine, N.C.W.C., 1312 Massachusetts Avenue, N.W., Washington, D. C., or in care of the Editor, JOURNAL OF RELIGIOUS INSTRUCTION.

- Q. *We have found the course of study as outlined in the Religious Vacation School Manual very helpful in our vacation school work among the public school children. The Manual we are now using is the 1937 edition. Has there been a revision since that time? (Teacher)*
- A. The 1939 revision of the *Religious Vacation School Manual* is now off the press. Copies may be obtained from St. Anthony's Guild, Paterson, N. J. The course has been greatly simplified for the first*four grades. The list of texts, teacher references, visual aids and directory of publishers has been brought up to date. The Manual is published in two parts, Grades I-IV and Grades V-VIII. A pupil's text, teacher's reference and a project relating to the doctrines taught in each grade are suggested.
- Q. *This year we plan to introduce project work into our religious vacation school schedule. The picture sheets on the Rosary published by the Los Angeles Confraternity are very attractive and we plan to use these for the fourth grade. Would this be a suitable project for this grade?*
- A. It is well to select a project that has a bearing upon the subject taught. Usually the fourth grade in the religious vacation school takes up the study of the Commandments of God and the Precepts of the Church. If such is the case we suggest a project on the Com-

mandments. One of the great values of the project work is that it provides an opportunity for the child to exercise his creative ability in applying the truth he has learned. The project work is really a continuation of the teaching and, therefore, should correlate with the doctrine taught during the Christian Doctrine period. The Los Angeles Confraternity has prepared a graded series of projects, i.e., a Mass project to be used in conjunction with a study of the Mass; a Sacrament project, etc.

Q. I have a "suburban" parish. New homes, young couples, and new babies. It is decidedly a "young" parish and (pessimistic reports to the contrary) I find the young mothers and fathers of this generation almost humorless in their serious concern for the upbringing of their children. Several of the young married people have approached me on the subject of a parish club for parents. Where could I obtain a program for such a club? We have the Confraternity discussion clubs and these are "going strong." However, I would like to develop a program for Catholic parents that would be helpful to them in giving religious training to their children. (Pastor)

A. The Confraternity of Christian Doctrine is not simply "religious discussion clubs." It is true that very often one Confraternity activity is developed in a parish to the exclusion of the other activities and thus the Confraternity becomes synonymous with religious discussion clubs or religious vacation schools as the case may be. In this way other main objectives of the Confraternity are lost sight of. And one main objective of the Confraternity of Christian Doctrine is the promotion of parent-educator clubs through which parents may prepare themselves for giving religious instruction, especially to the pre-school children in the home.

The Confraternity encourages and assists the formation of parish groups of parents who meet as a club to discuss the actual problems which they encounter in carrying on

the religious and moral training of their children. Each year the Parent-Educator Committee of the National Center designates a topic of study for parents. The topic for 1939 is Teaching Honesty in the Home. The results of these annual discussions and studies are published by the National Center in the new series of the Parent-Educator.

The two volumes of the Parent-Educator already published, *Parental Responsibility* and *Teaching Prayer in the Home*, are widely used by Parent-Educator groups. Discussion aids included in the volumes enable parents to conduct their study by the same method used in the religious discussion clubs. Each volume maintains a threefold division, so that the needs of parents of pre-school, elementary-school and high-school children are met.

"The parent's duty in catechetical instruction is one that cannot be discharged without preparation and method. Teachers are not born, but formed, and the parent-teacher is no exception to this rule. The preparation of a teacher for religious instruction in the home is twofold, intellectual and moral. The parent must be prepared to explain the meaning of a question or answer in the catechism, or the significance of a chapter in a textbook on religion. This does not require the training of a professional teacher, and often the homely illustration or comparison of a fond mother or father goes further to illumine the mind of a child than the formal explanation of the classroom. Moreover, parents usually understand better than any other teacher the habitual mental reactions, doubts and difficulties of their own children. Much of the value of home education in religion lies precisely in this mutual and intimate understanding between the parent and the child."

Most Rev. Amleto Giovanni Cicognani, D.D., Apostolic Delegate to the U. S. Cf. Chapter I, Volume II. The Parent-Educator. *Teaching Prayer in the Home*.

Theology for the Teacher

THE FRUITS OF THE HOLY GHOST AND THE BEATITUDES

REVEREND J. W. O'BRIEN

The Catholic University of America

Washington, D. C.

All the equipment of the supernatural order with which God has endowed man has been given to him for one purpose alone, to enable him to save his soul. It is to the achievement of this purpose that man must order his life. His destiny consists in an act of the intellect, by which with the assistance of God called the light of glory, he sees God face to face for all eternity. Eternal happiness is not a faculty that is the mere capacity or possibility of doing something. It is not a habit or a virtue that renders men capable of performing acts that belong properly to a nature higher than their own. Happiness consists in the actual doing of it. Just as the intellect would be to no purpose unless men actually know things, or free will unless they want or wish things, so the virtues and gifts of the Holy Ghost are ordered to the actual doing of things that are the means to happiness, which is given as the reward for good works. The virtues would, therefore, be useless if it were not for the acts that proceed from them. The real perfection of man is in his activity, and the rewards for his good works are not habits or faculties but acts.

Among these acts are enumerated the fruits of the Holy Ghost and the eight Beatitudes. The fruits of the Holy

Ghost, twelve of which are mentioned by Saint Paul in the Epistle to the Galatians, Chapter V, verse 22, are human acts which proceed from the Gift of the Holy Ghost and which are accompanied by a certain holy and sincere pleasure. The word fruit is used ordinarily to designate the final complete effect of anything. Land and trees are not called fruits, but they exist primarily for the production of fruit. In the same way the virtues and gifts of the Holy Spirit are not called fruits, but they are intended for the production of fruits, namely holy and frequently meritorious human acts. When these acts proceed from the gifts of the Holy Ghost they are called the fruits of the Holy Ghost. Saint Augustine and Saint Thomas tell us that Saint Paul did not enumerate all the fruits of the Holy Ghost but that others could be added. The catechism retains the enumeration of Saint Paul as follows: charity, joy, peace, patience, benignity, goodness, long suffering, mildness, faith, modesty, continency and chastity. They are all necessary for man in this life and form part of the happiness of heaven.

Charity, joy and peace are the effects of the virtue of charity and more especially of the gift of wisdom. The word charity is used here to designate the act of love, which exists both in this life and in the next. Perfect joy results from the attainment of the object of love and hence can be had only in heaven. However, a certain imperfect joy is had in this life in the realization of the rewards that are in store for man. Peace means harmony or concord and agreement, but only such agreement as is good. There can be agreement among bandits. There can not be peace. These three are the greatest fruits, corresponding as they do to the highest of the virtues and of the gifts of the Holy Ghost.

Only one of the fruits of the Holy Ghost seems to have any reference to the intellectual order. That is faith. All the others are concerned more with the will. Theologians tell us that faith corresponds to the virtue of faith and more specifically to the gift of understanding, which is principally intended to give certitude about the things which God has revealed. Faith in the sense of certitude

also corresponds to wisdom and knowledge. There is no fruit of the Holy Ghost corresponding to the virtue of prudence or the gift of counsel which are concerned only with practical affairs which are not ends in themselves but only means to an end. The fruits, on the other hand, must be ends or purposes in themselves and not destined for some other purpose.

Goodness, benignity and mildness are the results of justice and the gift of piety, which are concerned with the relations of one man to another and to God. They are particularly necessary for the social order and are particularly noticeable for their absence today. Patience and longsuffering belong to the virtue of fortitude and to its corresponding gift of the Holy Ghost. Finally, modesty, continency and chastity are the fruits of the virtue of temperance and the gift of fear of the Lord. It is to be noted that the same word is frequently used to designate both a virtue and an act. Thus charity, patience, faith and chastity are virtues, but these same names are used for some of the fruits of the Holy Ghost. On the other hand certain terms are used only in reference to acts, as for instance peace and joy, which are not virtues but are the results of virtues.

Saint Thomas says that the eight beatitudes might also be included among the fruits of the Holy Ghost. The two coincide in many aspects, but the notion of beatitude includes something more. As has been said before, the word fruit is used to designate the complete ultimate effects of anything. It must be the last thing in its line and carry with it a certain enjoyment or pleasure. The beatitudes contain all this and more. They do not contribute enjoyment or pleasure alone, but perfection and excellence as well. Beatitude means happiness, and happiness is the perfection and destiny of human life. The eight beatitudes belong primarily to the future life. Yet man because of his hope of attaining heaven can have a certain imperfect happiness even in this world.

Because peace is the effect of charity and wisdom, the beatitude which corresponds to this virtue and gift is the

seventh one: "Blessed are the peacemakers for they shall be called the children of God." In these words we have an indication at least that perfect happiness will be attained only in heaven, for the complete perfection is expressed in the future tense: "They shall be called the children of God." On the other hand, the imperfect happiness of this life is also indicated for the first part is expressed in the present: "Blessed are the peacemakers." This same construction is found in all the beatitudes.

The sixth beatitude, "Blessed are the clean of heart for they shall see God," corresponds to the gift of understanding, and thus also to the virtue of faith. No one can hope to understand the mysteries of God unless his mind is purified from all error and perverse heretical doctrines.

The third beatitude, "Blessed are they that mourn for they shall be comforted," corresponds to the gift of knowledge. The gift of knowledge enables man to understand how often and how effectively creatures are the cause of his turning his back upon God. This realization is calculated to induce a certain sadness, which is the title to the future comfort which God has promised.

The fifth beatitude, "Blessed are the merciful for they shall obtain mercy", belongs to the gift of counsel which must govern the practical activity of man on the way to eternal life. Prudence and counsel are concerned with the means to the end, for that reason they have no special fruit of the Holy Ghost, which is an end in itself. The works of mercy are the external expression of charity toward others and the most effective means to salvation, and for that reason Saint Thomas teaches that the fifth beatitude belongs especially to the gift of counsel.

The second beatitude, "Blessed are the meek for they shall possess the land," is the effect of the gift of piety and pertains to the virtue of justice. By the exercise of meekness the impediments to man's advance in the spiritual life are taken away. The contrary of meekness is at the basis of much of the evil that afflicts our social life today.

The fourth beatitude, "Blessed are they that hunger and thirst after justice for they shall have their fill," corresponds

to the gift of fortitude which enables man to bear patiently and confidently the hardships of life.

Finally, the first beatitude, "Blessed are the poor in spirit for their's is the kingdom of Heaven," arises from the gift of fear of the Lord. Those who have a fear of the Lord attribute everything to God and nothing to themselves which is the essence of humility or poverty of spirit.

The eighth beatitude, "Blessed are they that suffer persecution for justice sake for their's is the kingdom of Heaven," is a confirmation and manifestation of all the preceding. For the very reason that a person is firmly established in poverty of spirit, meekness and the like, he is able to maintain his position despite persecution. Hence, the eighth beatitude is reduced to the seven preceding ones.

All the foregoing is not accepted by all theologians, but it is based upon the authority of Saint Thomas Aquinas, who has given us the most systematic and best coordinated picture of the supernatural life. A great deal more could, of course, be written about the virtues the gifts and fruits of the Holy Ghost and the beatitudes. The articles have been offered for the purpose of presenting some phases of the order of grace that are not readily found elsewhere. There is an intimate connection between all these realities. There is an analogy between the natural life of man and the supernatural. Just as all the elements that go to make up man's nature are unified in that nature, so all the elements of the supernatural order are unified in grace. They make it possible for man, even in this world, to lead a life that far transcends the things of this earth, and to begin even here to enjoy the things that God has promised to those who love him.

New Books in Review

Our Blessed Mother. Outlines of Mariology. By Rev. Peter A. Resch, S.M. Milwaukee: The Bruce Publishing Company, 1939. Pp. xi+196. Price—catalog, \$1.44—list, \$1.08.

This is a Religion text for high schools, treating of the Catholic doctrine of Mary for junior or senior high school students. The volume has been prepared to give work for one semester. Each of its eighteen chapters offers suggested assignments, a brief list of collateral readings and an illustration of practical devotion to our Lady. In his study suggestions the author makes, wherever possible, a correlation between liturgical and social thought and the content of the chapter. The volume has the following organization: Part I: Life of the Blessed Virgin. Chapter I. Where to Find the Record of Her Life; II. What Tradition Tells Us; III. What the Gospel Tells About the Annunciation and the Visitation; IV. The Gospel Story (Continued); V. Life at Nazareth; VI. During the Public Life of Jesus; VII. During the Passion of Our Lord; VIII. The Glorious Mysteries of Mary's Life. Part II: Privileges of the Blessed Virgin. Chapter IX. Divine Motherhood; X. Immaculate Conception; XI. Perpetual Virginity; XII. Holiness of Mary; XIII. Mary's Bodily Assumption into Heaven; XIV. Mary, Mediatrix of All Graces; XV. Spiritual Motherhood of Men. Part III: Devotion to Mary. XVI. Triple Basis of Devotion to Mary; XVII. Importance of Devotion to Mary; XVIII. Practice of Devotion to Mary. Not only is this book of Father Resch's a text for youth but teachers at all levels of Catholic education will find it a helpful reference in presenting units dealing with our Blessed Mother.

A Guide to the Encyclicals of the Roman Pontiffs from Leo XIII to the Present Day (1878-1937). By Sister M. Claudia Carlen, I.H.M. New York: H. W. Wilson Co., 1939. Pp. 247. Price \$2.00.

This guide was prepared to correct the difficulty of locating texts of encyclicals. It is a most valuable volume and should be found in every Catholic library. The encyclicals are listed in chronological order, 1-144 inclusive, and include the last one to be issued by the late Pius XI. Each encyclical is listed under its Latin title, followed by the date of signature, and a descriptive title in English. The original superscription is next given, followed by the subject matter in Latin. The texts follow; the original Latin being given first, and then translations into various language groups. Summaries and commentaries follow the texts.

One section lists general collections containing encyclicals, and collections of the encyclicals of each of the four popes, the arrangement being alphabetical by author or editor.

Three sections embrace: 1, a chronological index; 2, a Latin title index, and 3, a subject index in which 209 subjects—Birth Control, Communism, Disarmament, etc.,—are listed.

The Mystical Body and The American Bishops. By Gerald Ellard, S.J. Citations from pastoral directions in which, following Pope Pius XI, the tasks of Catholic Action are interpreted in terms of the Mystical Body. St. Louis, Mo.: The Queen's Work, 1939. Pp. 160. Price \$1.00.

The author describes this volume as a source book on certain basic phases and applications of the doctrine of The Mystical Body of Christ. His quotations are taken from the pages of Holy Writ, doctrinal utterances of the Holy See and pastoral directions of one kind or another from archbishops and bishops now ruling the Church of Christ in the United States. The text has been prepared as a manual for the layman. It is organized in six chapters with the following titles: The Church Now Calls Herself

The Mystical Body; The "New" Society and the "New" Morality; The Layman a Liturgist in The Mystical Body; How Lay Liturgists Actively Share in Mystical Body Worship; Mystical Body Union in Communion; Union in Mystical Body or Totalitarian Communism. The volume has an unusually detailed index that will facilitate its use for purposes of consultation and cross reference. Father Ellard's work should have many uses, not only as a volume of reference for priests and teachers, but particularly as a discussion club manual for which it was prepared. Father Ellard does not pretend to offer a text complete in context. He does outline, however, the whole of the doctrine of the Mystical body of Christ in a form that should be of genuine service to teachers. Many teachers find it difficult to present this doctrine to classes. The present volume should prove of tremendous assistance to them not only in clarifying their own understanding of the doctrine but in visualizing its application to modern living.

Questions I'm Asked About Marriage. By Daniel A. Lord, S.J. St. Louis, Missouri: The Queen's Work, 1938. Pp. 103. Price \$1.00.

In 1936-37 the author of this volume gave lectures on marriage in various cities. Each audience was invited to submit questions about marriage, love, courtship and divorce. The present book gives "some of the more interesting of the questions" and the author's answers to the same. In his introductory section Father Lord mentions that similar questions were submitted in each of the cities in which he lectured, all of which illustrate the fact that questions and problems about marriage are everywhere the same. The volume has the following section headings: By Way of Explanation; Priests and Marriage; Young People and Marriage; The Church's Attitude; Marriage; Love; Parents and Their Children's Marriage; Kissing; Drink; Marriage a Failure; Man or Woman Superior; Bachelors and Spinsters; Interesting a Possible Husband; Exchanging Pins; Sterility; Ages; Proper Income for Mar-

riage; Length of Engagement; How Old; Mixed Marriage; Valid Marriages; Telling the Past; First Experiences in Marriage; Honeymoon; Privacy; Money Matters; Married Women Working; Woman Suffrage; Birth Control; Companionship and Companionate; Divorce; Pauline Privilege; Children and "Facts of Life"; The Mother's Life; Vacations.

Mother Read Us A Poem. By Mary Elise Woellwarth. Illustrator Oscar W. Rabensteiner, Jr. St. Louis, Mo.: The Queen's Work, 1938. Pp. 47. Price \$1.50.

Father Lord has written the foreword to this volume, a delightful appreciation of the value of reading poetry allowed in the home. The present reviewer is not sure just at what age level children will catch the thought of these poems. However, children very often like poetry that they do not understand. Without doubt, some of Miss Woellwarth's poems can be enjoyed thoroughly by first and second graders, others will challenge the thought of a sixth or seventh grader. The book is delightfully illustrated.

Survey of Fifteen Religious Surveys, 1921-1936. Bulletin of the University of Notre Dame, Volume XXXIV, Number 1. Notre Dame, Indiana: University Press, 1939. Pp. 128.

This is a survey of the different religious surveys made by the University of Notre Dame during a period of fifteen years. The editors have correlated the information accumulated in the surveys to show trends and changes during that period.

BOOKS RECEIVED

Callan and McHugh, Fathers. *The Order of Preachers. Our Lady's Rosary.* New York: P. J. Kenedy & Sons, 1939. Pp. xxv+164. Price 35c.

Ellard, Gerald, S.J. *The Mystical Body and The American Bishops.* Citations from pastoral directions in which, following

Pope Pius XI, the tasks of Catholic Action are interpreted in terms of the Mystical Body. St. Louis, Mo.: The Queen's Work, 1939. Pp. 160. Price \$1.00.

Lattey, C., S.J. *Paul*. Milwaukee: The Bruce Publishing Company, 1939. Pp. xiv+182. Price \$2.00.

Lord, Daniel A., S.J. *Questions I'm Asked About Marriage*. St. Louis, Mo.: The Queen's Work, 1938. Pp. 103. Price \$1.00.

Lord, Daniel A., S.J. *Some Notes on The Guidance of Youth*. St. Louis, Mo.: The Queen's Work, 1938. Pp. 174. Price \$1.50.

Resch, Rev. Peter A., S.M. *Our Blessed Mother*. Outlines of Mariology. Milwaukee: The Bruce Publishing Co., 1939. Pp. xi+196. Price: Catalog, \$1.44; List, \$1.08.

Sheed, F. J. *A Map of Life*. New York: Sheed & Ward, 1939. Pp. 147. Price 75c.

PAMPHLETS

Bowdern, William S., S.J. *Problems of Courtship and Marriage*. St. Louis, Mo.: The Queen's Work, 1939. Pp. 48. Price 10c.

Gillis, James M., C.S.P. *Human Life*. Eight addresses delivered in the Catholic Hour, produced by the National Council of Catholic Men through the courtesy of the National Broadcasting Company and its associated stations. (On Sundays from November 6 to December 25, 1938.) Huntington, Indiana: Our Sunday Visitor Press, 1939. Pp. 85. Price 20c postpaid; 5 or more, 15c each. In quantities, \$10 per 100.

Haas, Rt. Rev. Msgr. Francis J. *The Why and Whither of Labor Unions*. Huntington, Indiana: Our Sunday Visitor Press, 1939. Pp. 32. Price 10c postpaid; \$3.00 per 100, plus transportation charge.

Kuhl, Art. *A Layman Looks at the Mass*. St. Louis, Mo.: The Queen's Work, 1939. Pp. 36. Price 10c.

Lord, Daniel A., S.J. *Have You a Soul?* St. Louis, Mo.: The Queen's Work, 1939. Pp. 77. Price 15c.

Lord, Daniel A., S.J. *How to Stay Young*. St. Louis, Mo.: The Queen's Work, 1938. Pp. 36. Price 10c.

Lord, Daniel, S.J. *The Priest Talked Money*. St. Louis, Mo.: The Queen's Work, 1938. Pp. 32. Price 10c.

McDonough, Aloysius, C.P. *Grace: Divine Vitamin of the Human Soul*. New York: The Paulist Press, 1939. Pp. 64. Price 10c; \$6.00 the 100 postage extra.

Notre Dame Student Committee for Decency-in-print. *No Smut!* Notre Dame, Indiana: The Ave Maria Press, 1939. Pp. 16. Prices: Less than 100 copies 5c each; more than 100 copies, 4c each.

O'Brien, Rev. John A. *Youth's Struggle for Decency*. Obstacles to His Success. Huntington, Indiana: Our Sunday Visitor Press,

1939. Pp. 28. Price 10c postpaid; \$3.00 per 100, plus transportation charge.

Puetter, William H., S.J. *Community Mass* (Missa Recitata). Revised by Gerald Ellard, S.J. (Second, revised edition, 1938). St. Louis, Mo.: The Queen's Work, 1938. Pp. 31. Price 5c.

Retreats. Encyclical of Pope Pius XI. With references for retreat reading and list of retreat houses. New York: The America Press, 1939. Pp. 24. Price 5c each—single copy by mail 10c; \$4.00 per 100—\$30.00 per 1000 postage extra on bulk orders.

Sheen, Rt. Rev. Monsignor Fulton J. *Pius XI*. Two eulogies given over the nationwide network of the National Broadcasting Company, one in a special program on February 11, and the other in the Catholic Hour on February 12, 1939, arranged and produced by the National Council of Catholic Men in cooperation with the National Broadcasting Company. Huntington, Indiana: Our Sunday Visitor Press, 1939. Pp. 22. Price 20c postpaid, 5 or more, 15c each. In quantities, \$6.00 per hundred.

Vecchierello, Hubert, O.F.M. *A Catholic Looks at Rosicrucianism*. Paterson, N. J.: St. Anthony Guild Press, 1939. Pp. 82. Price 25c plus postage.

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